

May 3, 1939



The Living Church



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Defeatism?

TO THE EDITOR: In these days and years of refinancings, refundings, curtailments, and all the rest of it, whose end cannot yet be seen, enterprises of every conceivable kind continue to be affected.

Expectancies of projects, seemingly sound when started and endorsed with the approval of all in charge of them, meet the unexpected, and go down in ruin or limp along under receiverships or some modern form of liquidation. The so-called businesses are, of course, more affected and their collapse or curtailment results in unemployment and the depression in which we now find ourselves. This reacts immediately on institutions conducted not for profit, such as churches, hospitals, colleges, schools, and welfare work of every kind. Endowments produce less income, some prove worthless; commitments made in full faith that they would be met on or before maturity fall down and cannot be provided for.

Some of these institutions fail completely and are closed. Colleges, schools, and other institutions are sold at bargain prices, and in some cases, Church properties have been sacrificed. But not many. There is something about a Church of God or any of the works of such a Church that defies defeatism to the very last. And so we of the diocese of Chicago find ourselves in these so-called perilous days, faced with debts incurred to establish our undertakings and various missions of our Church years ago, when all of them seemed sound and sure of accomplishment. Revenues from many of them which were depended upon to meet carrying charges and provide for refinancings, have not materialized, but the diocese has carried them on by reason of the heroic leadership and unsparing efforts of Bishop Stewart, resulting in contributions through large numbers from our centenary fund and from other sources.

Decreases of revenue from pledges, because of unemployment and depression, have made it necessary to curtail not only our own diocesan missionary work, but also to change our customary 50-50 division of missionary pledges with the National Council and make it 60-40. That is, 60% of these pledges are required to provide for our own missionary work and 40% is sent to the headquarters of The National Church for its budget.

Similar necessities in other dioceses seriously threaten the work of the national Church with a deficit of \$300,000 in its budget for this year, but under the leadership of the Presiding Bishop and Vice-President Dr. Charles Sheerin, assisted in no small degree by the technical skill and devoted work of Joseph Boyle, for years editor of our magazine, *The Diocese* and our publicity expert, now on the staff of the National Council, a campaign has been conducted which has been a success and will provide the required funds for 1939.

And our own diocese has been alive to this situation. By authority of our diocesan convention, in special session last fall, a corporation designated as the Bishop and Trustees was established, comprising, with the Bishop as chairman, three members of the clergy and nine laymen; and, under its direction, studies have been made of all diocesan financial commitments, and plans have been adopted to meet them. A laymen's association has been organized and is con-

ducting under able leadership a campaign whose objective is to produce funds required for current financing. It is believed that \$75,000 a year for less than 10 years will wipe out this old debt. The dollar given in real sacrifice will inspire greater sums from devoted people of the Church and in legacies.

Will the diocese of Chicago repudiate its just debts and become a bankrupt because of the failure to raise \$75,000 a year? I ask you. There is only one answer: "It will not." There are 40,000 of us and we will unite in saying, "Defeatism? Not a bit of it!"

ANGUS HIBBARD,

The Diocesan Council.

Chicago.

Mass of the Presanctified

TO THE EDITOR: By way of adding a footnote to your excellent retrospect of Lent [L. C., April 19th], I should like to recommend more general use of the ancient liturgy of Good Friday, the Mass of the Presanctified. Those who insist upon the *ipsissima verba* of authorized devotion will find—perhaps to their surprise—that the entire service can be drawn quite acceptably from Holy Scripture, the Prayer Book, and the Hymnal. Where reservation of the Maundy Thursday Host is impracticable, the rite may end with the veneration of the Cross. *Ritual Notes* gives full directions.

For the past two years we have emphasized this forenoon service as the principal observance of the day. . . .

We continue the three-hour service, somewhat modified. I am in hearty sympathy with your deprecation of preaching on that occasion. I believe in preaching the Cross, but the time for that is Palm Sunday. On Good Friday the Cross preaches itself, if we have sense enough to stand out of the way. We keep the three-hour as a quiet time. . . .

(REV.) ERNEST J. MASON.

Spokane, Wash.

The Living Church

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No. 18

EDITORIALS AND COMMENTS

The Church and the Kingdom

NONE of the important features of the ecumenical movement, at Edinburgh, Oxford, or most recently at the Madras meeting of the International Missionary Council, is so interesting and stimulating for Anglican Christians as its reëmphasis upon the Church. The Churches of the Reformation have numerically and (let it be said) intellectually dominated at these meetings, and yet their constant stress has been upon the "Church idea" as a repudiation of the divisive genius of Protestant self-sufficiency and as the essential Christian antidote to the divisions of Christendom and the divisions of the world. As Oxford scored it, Christians "must confront false communities with the reality of true community."

For the Anglican and Orthodox participants in these conferences, with integrity of the Church as *corpus Christi* central in their faith, it has been both encouraging and humbling to see their Reformed brothers return so emphatically to "home base" in their outlook. We may be permitted a bit of healthful skepticism in seeing this return to the Church idea as primarily a defensive rather than an offensive movement; a united-front philosophy in a rapidly totalized and inimical secular order. Nevertheless, their new insight brings them closer to the heart of Christian discipleship and the Christian way. Persecution has before this caused Christians to return to basic beliefs.

The current movement toward unity is not, however, characterized chiefly by the theological approach! The discussions and definitions of these meetings are in no important respect marked by novel doctrines or formulæ unknown to the Christian tradition. The vivid and significant catalyst which has drawn so many Christian hearts and minds together has been *social awareness and social necessity*. It is the human situation, not theological or ecclesiastical questions, which has set the pattern. The whole frame of reference has been the crisis in man's social development. Naturally and logically, *the fundamentally social value in Christian discipleship, the Church*, therefore emerged as the fulcrum of discussion and as the key to unity.

This inner meaning of the ecumenical movement has recently been crystallized for us by Dr. E. Stanley Jones in a

criticism of Madras (*Christian Century*, March 15th). In its report on the nature and function of the Church, Madras said: "In spite of all the weakness and shortcomings of our Churches, Christ's true Church is within them and our hope for the redemption of mankind centers in his work through them." Over against this put these words of Dr. Jones and you have the central issue: "Alongside of the pseudo-absolutes of the race as in Naziism, the State as in Fascism, the class as in Communism, the Madras conference put another pseudo-absolute, the religious community, the Church. . . . Is the Church the hope of the world? If so, God help us! For we are then matching one relativism against other relativisms." And again, "The kingdom is absolute; the Church is relative. The kingdom is the end; the Church a means to that end. . . . When it makes itself an end, either in emphasis or direct statement, it loses its life."

THOSE who have read the Madras reports will know that Dr. Jones was wrong in accusing the Conference of centering its message in the Church. It clearly indicated that the kingdom of God is the goal of Christian hope for the world. It only held up the Church as a chief and indispensable means toward that end. Dr. Van Dusen of Union seminary and Bishop Hobson have answered Dr. Jones on this score. We can also underline the dangerous and illogical tendency in Dr. Jones' thinking to set up the Church and the kingdom as mutually exclusive, as somehow alternatives between which Madras chose falsely. Dr. Jones himself distinctly describes the Church as a means and the kingdom as the end; the one relative and the other absolute. Therefore any attempt to regard them in the spirit of "either . . . or" is unfounded in logic and reason. Why, then does he say that Madras "left the kingdom at the door?"

In the first place, let us be clear about the distinction between Church and kingdom. Catholic Christians have too often and too persistently tended to identify them, both in word and in deed. Without the Church, the divine society, there can be for us no genuine discipleship, no Christian life. Without the Church we should face the task of redeeming the whole world-order, the whole creation, with far less hope

and far less strength. But we must never imprison the kingdom, the absolute goal of history, within the Church. The Church is indeed a "relativism," a contingency of the Incarnation and of the task of Redemption. The Church is secondary, instrumental. Further than this, we are not to confine the Holy Spirit's workings to the Church. God moves in other ways. Dr. Jones is right in making the distinction, however wrong in suggesting an alternative. To this extent we may sympathize with his feeling in the matter, and even with the more radical attitudes of the German Confessional group who mistrust the "Church idea" as a "demonic pretension" when its value becomes too conscious.

Stanley Jones' curious position reveals an inconsistency which will continue to trouble the atmosphere of ecumenical discussion. As a champion of the "Social Gospel" he is perhaps more vividly and realistically aware of the social nature of the ecumenical problem than most of the conference members at Madras. With a world in social chaos, and sin triumphant in the victories of Fascism over political and economic democracy, the hope of Christian growth lies in social intelligence and social courage. The problem of the ecumenical movement is the problem of all humanity, the problem of social order and justice. *But Stanley Jones is at heart a Protestant individualist, for whom the Church as a corporate existence threatens his freedom to witness to a social message!* Social Gospel Christians have always exhibited this paradoxical character. Radically individualistic in their view of discipleship, they conceive the terms of salvation as primarily social! Hence at Madras, even as Stanley Jones accuses the conference of conservatism and sets the kingdom idea forward as the only social value of Christianity capable of competing with secular claims, he rebels at the essentially social nature of the Church. For let it be clear that while Dr. Jones is right in proclaiming the social nature of the *goal* of Christian hope (the kingdom), it is also true that the intrinsic *means* of the Christian struggle (the Church) is equally social. It is an old and wise maxim of the scholastic philosophy (and of common sense) that the means we employ must by nature be like the ends we legitimately seek.

Dr. Jones has written a book called *Christ's Alternative to Communism*. This subject has been the chief burden of his widespread writing and lectures. He has sounded the social challenge to the disciples of Christ with great courage and honesty. We agree with him that the crux of the Christian task today is the question of social justice. But here again we find him confusing means and ends, and trying to twist them into alternatives! For what else is he doing when he asks us to substitute the kingdom of God (an end) for communism (a movement and a means)?

The Madras meeting was a great step forward in the Christian task of struggling with an unredeemed and sinful world order. In spite of Dr. Jones' strictures, it did not "miss the way." Indeed, by casting first the beam from its own eye, and calling Christians once more to loyalty to the Church and the need of healing the wounds we ourselves have made in Christ's Body, it took the first indispensable step toward true Christian action. It is true, there still remains the question *how* actually the great Christian means (the Church) is to contribute to the solution of the critical human situation. It is also true that this question in the long run is more important than agreement on the necessity of the Church. But Stanley Jones doesn't help us very much by demanding that we "choose" the kingdom of God *instead* of the Church. If we remain satisfied with the Church while the world crucifies

itself we will, admittedly, have made it into a pseudo-absolute; but as long as Dr. Jones minimizes the Church he converts the kingdom into an absolute equally pseudo!

Through the Editor's Window

A SPRING vacation is as delightful as it is rare for this Editor and his wife; so perhaps members of THE LIVING CHURCH FAMILY will enjoy sharing with us some of the high spots of the motor trip in which we are now engaged.

Leaving Wisconsin on a cold, raw April Sunday afternoon, we have come through snow in Illinois, rain in Missouri, floods in Arkansas (with waves washing over the running board while the exhaust pipe sputtered under water and the motor coughed, shook itself, and went bravely on), sunshine in Texas, sand in New Mexico, and on into the deserts of southern Arizona.

Our only stop except for meals and overnight lodging was at Carlsbad Caverns—one of the most stupendous manifestations of the capriciousness of Mother Nature to be found anywhere. Well does Bob Ripley classify it as natural phenomenon number one—a sight well worth a 2,000 mile journey to see. Never shall we forget the immensity of the Big Room 750 feet under ground, nearly a mile in length, and 300 feet high. Here is the most impressive moment of the subterranean trip; all lights were extinguished and we sat in utter darkness, so black that it seemed to be tangible in its opacity. Then, as a hidden chorus sang the familiar Rock of Ages, light began to appear half a mile away, and gradually the wonders of the giant cavern came again into sight. A truly awe-ful moment, in the basic sense of the word!

Carlsbad Cavern is not just another cave. It is an ever-developing manifestation of the infinite patience and the consummate craftsmanship of One to whom a thousand years are but as a day, and who for 60 million years has been preparing this mighty natural spectacle. In the face of such a theophany as this, one can only echo the cry of the Psalmist, "What is man, that Thou art mindful of him?"

To drive through the parched heat of the desert into this garden spot of the Southwest is to pass through purging fires into Paradise. Tucson is literally an Eden reclaimed from the sands by the miracle of irrigation; a gem set in the rugged splendor of the encircling mountains, where the desert blossoms as the rose.

Here on the Sunday we attended the beautiful St. Philip's-in-the-Hills—a lovely modern example of Spanish church architecture, with its great window over the high altar framing a magnificent view of the desert with the heights of the Santa Catalinas in the background, a reredos painted by nature as a fit setting for the Divine Mystery. Appropriately, the sermon of the rector, the Rev. George W. Ferguson, was on the quality of Christian joy, that essential attribute of the triumphant Christ and His followers that distinguishes the Catholic Faith at once from the dour Calvinism of the Puritan and from the mechanistic fatalism of the modern pagan; a sermon both simple and profound, plainly and winsomely delivered.

Here, too, we have visited the first of the old Spanish missions that we shall be seeing, historic San Xavier. And here we learned that in talking to Arizona people we must not offend their local pride by saying we are on our way to California. Rather we must admit that this is our destination, but that we cannot stay long for we are returning East by way of California!

But this is too long a digression for the Editor's Window. Perhaps we shall tell more about lovely San Xavier at some later time. Now we must say Adios, and turn the nose of our car westward once more toward the enchanted land of California that has proved a lodestone for so many Americans from the gold-seeking Forty-Niners of nearly a century ago to the glamorous Hollywood-worshippers of the present day. Shall we, too, find gold in them thar hills? Whatever we may find, we shall share our discoveries with our FAMILY in a later issue, if they have the patience to bear with us.

THE EDITOR.

The Gospel as Community*

I. The Fellowship of the Early Church

By the Rev. Charles W. Lowry, Jr., Ph.D.

Professor of Systematic Divinity, Theological Seminary, Alexandria, Virginia

THE form of words with which St. Paul closes the Second Epistle to the Corinthians and with which we constantly close Morning and Evening Prayer, is much more than a benediction. It is a summary of Christianity. It sums up the belief and experience of apostolic Christians, and it remains for all time the most adequate short formulation of the Christian faith and the Christian fact. For in essence Christianity, like its dominical founder, is 'the same, yesterday, today, and forever.'

The first point in the formula—"the grace of our Lord Jesus Christ"—constitutes the primary note and word of the Gospel or good news. This could be illustrated at almost any length from the Pauline writings, the Acts, the Gospels—indeed the whole New Testament. Closely related is the second point—"the love of God." In the situation of St. Paul's time and work, belief in God and in the supernatural could be assumed. For those connected with the synagogue in any vital way, and probably also for most of his Gentile converts, though in a less definite manner, the thought of God carried with it the ideas of righteousness and holiness, of law and judgment. But the life and death of Jesus threw a marvelous new light on this reality of God. Behind Jesus and His grace, behind the cross of Golgotha, standing in the dark shadow, was God—the same God, the same Creator, Sovereign, Judge, yet also now clearly, unmistakably, a God of love. "For God commendeth his love toward us in that while we were yet sinners Christ died for us." "The grace of our Lord Jesus Christ, and the love of God." There, I take it, is the gospel as message.

But that is not the whole story. To the great phrases we have noted St. Paul adds a third: "the fellowship (*koinonia*) of the Holy Ghost." In these words the Apostle sets forth the third aspect of the Christian fact, which is the Gospel as community and which has reference to the work of the Holy Spirit. God loves; Jesus is crucified; the Holy Spirit comes. That is the Christian story or gospel, the recital of the greatest and most glorious series of marvels in human experience. But each of the three moments or aspects is essential.

The Holy Spirit comes. The Holy Spirit is present. The Holy Spirit brings *koinonia*, fellowship, community, participation in a new life of communion with God and with man in Christ. The Holy Spirit, as St. Augustine and the great medieval teachers said, has Love for His name, and brings the binding power of love. The Holy Spirit breaks down the barriers of individualism in all its forms; He negates and casts down pride, self-love, vanity, greed, intellectual arrogance, hypocritical self-satisfaction, the ready assumption of special privileges in God's sight because of race, religion, or natural virtue; He undermines envy, hatred, strife, and the spirit of vengeance. And the same Holy Spirit unites men in fellowship—the fellowship of one body as there is one Spirit, the community of one Lord, one faith, one Baptism, one God and Father of all. In another connection the sacrament of the Lord's Supper or Holy Communion is treated in a

similar context. "The cup of blessing which we bless, is it not a joint-participation (*koinonia*) in the blood of Christ? The bread which we break, is it not a joint-participation in the body of Christ? For, there being one loaf, we who are many are one body: for we all partake of the one loaf."¹ The Lord's Supper or Eucharist is the sacrament of unity, of Christian community, just as Baptism, the other evangelical sacrament, is the sign and appointed means of entrance into the life of fellowship in the Spirit. "The *koinonia* of the Holy Ghost!"

THE implications of such a conception are tremendous, and the greatest Christian teachers have not hesitated to draw them. St. Paul as usual leads the way, in the Epistle to the Galatians. "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus." Close behind him is St. John. And here I do not need to instance the great final discourses of the Fourth Gospel, notably the High Priestly Prayer, which I think we all instinctively feel transcends all critical questions and such theological distinctions as that between "Christ after the flesh" and "Christ after the Spirit." For our purposes the first epistle of John is sufficient. For this writer there are two sinners, or classes of sinner, who deserve the severest condemnation and whose condition is one of mortal peril. The first (in order of logic) is the man who denies the Son of God. "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." The second is the man who violates the fellowship of those who are one in Christ. "He that saith he is in the light, and hateth his brother, is in the darkness even until now." "If we walk in the light, as he is in the light, we have fellowship (*koinonia*) one with another, and the blood of Jesus his Son cleanseth us from all sin." The same points are put also positively and are reiterated many times in this letter. To sum up, we may say that the gospel, for the mind of St. John, is Jesus the Son of God and the community in love of Christians. We may add that this mind but reflects with a somewhat sharp focus the mind of the New Testament as a whole.

WHAT about post-New Testament Christianity? What about the *koinonia* of the Spirit in subapostolic and patristic times? The answer to this question is, that the communal aspect of continuity in the growth and development of the Christian Church is not less definite and less marked than the theological aspect. One evidence of the truth of this proposition is the steady and irresistible expansion of Christianity in spite of all the obstacles, intellectual, social, and physical, which lay in its path.

Here, to be sure, we must reckon with the rôle played continuously by the preaching of the gospel. The message had its own peculiar power and fascination. We can sense

*This is the first of two articles which together formed an address delivered by Dr. Lowry at the first triennial Church Congress, held in Washington last week.

¹1 Corinthians 10: 16, 17.

something of this element in an historical situation characterised by a general "failure of nerve" (Professor Gilbert Murray), for we live in a not dissimilar time. The gospel brought relief from tension, freedom from fear, joy in the midst of gloom. It gave an assurance concerning the reality of God and the integrity of the highest human intuitions that was desperately needed, alike by the intellectual classes and by simple folk. To this need and the answer which it found in Christianity, the Greek Christian Apologists, Justin Martyr and his successors, bear witness in a striking way. The Truth itself, these Hellenes felt, had actually spoken. Above all the new religion offered a glorious hope of immortality. Gibbon, in the 18th century, wrote:

"The ancient Christians were animated by a contempt for their present existence, and by a just confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion."

The reason for this certainty of the early Christians was their knowledge that Christ had risen; and the Resurrection was and is an integral and salient part of the message of the gospel.

BUT when all due weight has been given to the influence of the Evangel in accounting for the expansion of Christianity, there remains no doubt that a fundamental factor was the actual Christian community, the realized *koinonia* of the Church conceived of as the body of Christ. We can see from the analogies of Mohammedanism in the seventh to the 11th centuries and from the totalitarian, communitarian movements of the 20th century the driving power of an idea that involves the sharp transcendence of individualism; and it is antecedently probable that only a movement possessing this to an extraordinary degree could have swept the ancient world as Christianity did. From the standpoint of actual fact, we know that the Christians from Pentecost to the conversion of Constantine not only promised fellowship. They showed it forth. They exemplified an actually existing community of effort, sacrifice, mutual consideration, and love. They actually practised brotherhood. They said, Come and see; and men saw that brotherhood was at long last not a mere dream but a reality. "Behold," they said, "how these Christians love one another."

We know too that this love was a matter of deeds, not of words merely. In the year 250 the Roman church supported, in addition to a hundred clergymen, some 1500 poor persons. It has been estimated that this church alone was then expending per year on relief the equivalent in Roman money of \$50,000.² When we consider the much greater purchasing power of money in those days and the comparative poverty of Christians, that is an amazing social phenomenon. Similarly within the Christian community there was no distinction between free men and slaves. The latter were thought of as free in Christ and as in the fullest sense of the brotherhood. More than one slave (witness Pope Callistus, A.D. 217) was made bishop. Nor was there anything smacking of a spiritual aristocracy in the ancient Catholic Church. That issue was fought out in the Gnostic controversy. There is a passage in the writings of St. Irenæus (c. 180) which is a testimony of peculiar eloquence to the real community which existed in the early Church:

"This preaching and this faith, the Church, as we said

²See Dr. Elwood Worcester's sermon "The Social Service of the Early Church" in *Allies of Religion*, p. 71. I am indebted to Dr. Cary Montague for this reference.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Holy Spirit's Discipline

FOURTH SUNDAY AFTER EASTER

MAY 7TH

UNRULY wills and unruly affections need to be "ordered," to be disciplined, that we may love (and therefore do) what God commands, and desire (and therefore seek) what He has promised: that so, in a world where all is change, our hearts may be fixed on Him who changes not.

For, as the *Epistle* teaches, we are living in God's world, and every good gift comes from Him; and "of His own will begat He us with the Word of truth," making us to be His children through Christ. "Therefore, my beloved brethren," live as befits those who are children of God, and be swift to hear, slow to speak, slow to wrath; for outbursts of temper do not glorify God, nor produce good results.

For He has promised to send the Holy Ghost (make us, O Lord, to desire that which Thou dost promise); and He comes to "reprove (convict) the world (and us) of sin"; and the root of sin is that "they believe not on Me"—that is, when we act, at least for the time being, as if there were no God and no Christ. And He comes to "receive of Mine and show it unto you": to take the things of Christ, His teaching, His cross, His sacrament, and open our minds to understand what they mean.

So shall our hearts be fixed where true joys are to be found.

before, dispersed as she is in the whole world, keeps diligently, as though she dwelt but in one house: and her belief herein is just as if she had only one soul, and the same heart, and she proclaims and teaches and delivers these things harmoniously, as possessing one mouth. Thus, while the languages of the world differ, the tenor of the tradition is one and the same. And neither have the Churches situated in the regions of Germany believed otherwise, nor do they hold any other tradition, neither in the parts of Spain, nor among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those which are situated in the middle parts of the world. But as the Sun, the creature of God, is in all the world one and the same; so also the preaching of the Truth shines everywhere, and enlightens all men who wish to come to the knowledge of the Truth. And neither he who is altogether mighty in speech among those who preside in our churches, will utter anything different from this (for no man is above his Master); nor will he who is weak in discourse abate aught of the Tradition. Yea, the faith being one and the same, neither he that is able to speak much of it hath anything over, nor hath he that speaks but little, any lack."

These words are their own sufficient commentary, but I should like to emphasize the democracy as well as the universality of the Church as it is portrayed by Irenæus. At the same time he asserts and is concerned to maintain its authority. There *is* a Christian faith, and there *is* a definite Christian community. Democracy and authority, or authority with democracy! That is an unbeatable combination. Such a body could become the soul of the world. It could make good the claim of the author of the epistle to Diognetus:³

"To put it shortly what the soul is in the body, that the Christians are in the world."

³Date uncertain. Probably late in the second century.

Saint Walburga

By William P. Sears, Jr., Ph.D.

THE Church in England today can look with pride and reverence to its glorious past and to the great company of holy men and women who throughout the centuries have borne their witness for the Faith and who have been God's chosen vessels of grace and veritable lights shining in their several generations. Even in those crude days of Saxon England, before the era of the Norman conquest, the calendar of the Church fairly sparkles with the names of valiant souls who fought and died for the spread of Christ's Church throughout the land. Few branches of the Church possess such a wealth of rich treasure; and England, as it has been said so frequently, is literally the mother of the saints.

St. Walburga is Devon's saint and, although many years of her life were spent in labors on the continent, the English rightly claim her as one of their most glorious daughters. Walburga, or Walpurgis as she is often called, was born in Devonshire about the year 710. Hers was truly a saintly family, and a renowned one in the land. Her father was St. Richard, a King among the West Saxons, while her mother was the noblewoman Winna, sister of St. Boniface the great British missionary who first brought the gospel into Germany and whose marvelous work won the people east of the Rhine to Christ. Walburga's two brothers, Wunnibald and Willibald, too, were accounted saints of the Church.

It was at the early age of 11 that Walburga first came into close contact with the religious life. Her father and brothers had decided to make a pilgrimage to the Holy Land and before they left they placed the child in the care of the abbess of Wimborne. For over 25 years Walburga remained within the cloisters of this foundation; first as a pupil in the convent school, and later as a religious living under the rule. Wimborne appears to have been a holy and remarkable place and the training received within its walls prepared Walburga in splendid fashion for the great work she was called upon to do later in Germany. Solid learning seems to have been the rule of this early monastic school and Walburga's life of her brother, St. Wunnibald, is an evidence of her accomplishments in the field of scholarship. In fact many authorities name Walburga as the first female author of England and Germany. It is also thought that she wrote the extant account of St. Willibald's travels in Palestine.

Not long after her arrival at Wimborne, Walburga heard of her father's death at Lucca. It was at this time that her uncle, St. Boniface, was seeking to establish the Church in Germany. This apostle had come to the conclusion that little could be done without organization and to further his plans he established countless monasteries about the countryside. It was from these centers that he hoped to send out missionaries to convert the heathen and it was in these sanctuaries that he planned to keep burning the light of the Faith. In 748 St. Boniface sent out a call for women to come to his aid. Some historians insist that thus Boniface earned the title of being the first missionary to ask the aid of women. The Abbess Telta of Wimborne answered the call of her countryman, dispatching Walburga and a company of nuns to Germany. St. Lioba, too, accompanied the mission band. In their sail across the channel, a fearful storm came up and threatened the party. Walburga sought the protection of the Lord and fell upon her knees upon the deck. Tradition has it that the

sea became calm almost immediately. It was thus that Walburga became the patron of sailors and seafaring men. No sooner had the boat landed than the sailors proclaimed the miracle and declared the power of Walburga's prayers.

Today Walburga is the patron of a number of Belgian cities and such continental towns as Eichstadt, Oudenarde, Furnes, Antwerp, Weiburg, and Zutphen especially revere her memory. Legend has it that on her way to Germany the saint paused in Antwerp. That city's most ancient church now bears her name and in it there is pointed out a grotto in which she is said to have prayed. In the days before the Church in Belgium adopted the Roman rite the feast of St. Walburga was kept four times a year.

It was at Mainz that Walburga encountered her famous uncle, St. Boniface, and the veteran missionary welcomed her most cordially. Soon Walburga joined St. Lioba and lived under her rule at Bischofsheim. Later St. Walburga was named Abbess of Heidenheim and here she worked close to her brother, St. Wunnibald, who was abbot of a neighboring monastery. When this saint died, Walburga succeeded to his post and for a number of years ruled over the community of monks in addition to her nuns. From all sources it would appear that Walburga possessed those characteristics and personality traits requisite for success in her work. She was kind and gentle, prudent and virtuous, able and thorough. Ozanam wrote of her establishment in glowing terms: "Silence and humility have veiled the labors of the nuns from the eyes of the world, but history has assigned their place at the very beginning of German civilization: Providence has placed women at every cradle."

IN 776 St. Walburga took part in the solemn translation of the body of her brother, St. Wunnibald. It was St. Willibald who conducted the ceremonies and the entire company was astonished when they discovered that time had wrought no change in the saint's remains. Not long after this service Walburga's health began to fail. It was St. Willibald who prepared his sister for her death, which took place at Heidenheim on 25 February 777.

The great abbess, whose work had done so much to assure the Faith a position in German society, was laid to rest in the tomb beside her brother. Tradition asserts that many miracles were wrought by this double tomb. In 786 her surviving brother, Saint Willibald joined his sister and his brother in rest. For a period then the tombs were neglected and they fell into decay. Almost a hundred years later, the Bishop of Eichstadt set to work to restore the abbey church of Heidenheim. In the course of the work, the laborers desecrated the tomb. The legend recounts how Walburga appeared to the bishop in a dream and chided him, threatening him should he fail to right the wrong of desecration. The bishop then determined to bear the saint's relics to Eichstadt in solemn procession to inter her remains in the Church of the Holy Cross (now St. Walburga's Church). In 893 the successor to Bishop Otkar opened the tomb at Eichstadt to procure a portion of the relics for the Abbess of Monheim. It was then that the body was found to be immersed in a sort of bituminous oil which later came to be known as Walpurgis oil and which was regarded as of miraculous efficacy

CONTACT

HE HAD not read the newest book
Nor seen the latest show.
But there was something in his look
Which set my soul aglow!

REV. JOSEPH F. HOGGEN.

against disease. The oil is still said to exude from the saint's body and only failed to be noticed when Eichstadt was placed under interdict at the time when robbers violated the church and seriously wounded the bell ringer. Thus it is that Saint Walburga is counted among the Eleophori or oil-yielding saints. No less a person than Cardinal John Henry Newman mentioned Walburga as an example of a credible miracle. Today the relics of Walburga may be found in the churches of Cologne, Antwerp, and Furnes. Her oils have, it is believed, reached almost every portion of the earth.

Because of her numerous translations there is a wide diversity of her feasts in the various church calendars. In the Roman calendar her feast is celebrated on May 1st, and she shares this day with Saint Asaph. Belgium and Bavaria observe this day as her chief festival. The breviary of the Benedictines indicates that her feast is kept in February. In ordinary years the 25th is observed, while in leap-years her festival is set for the 26th.

It is thought that Walburga was canonized on May 1st by Pope Adrian II. This may account for her presence in sacred art among the group consisting of St. Philip, St. James the Less and St. Sigismund of Burgundy, all of whom were canonized on this day. Walburga is usually represented with a tiny phial in one hand and in the garb of an abbess with a crozier. A crown at her feet indicates her noble birth. In Eichstadt today the nuns of the flourishing Benedictine convent serenely tend the saint's tomb.

THE feast of Saint Walburga (May 1st) coincided with a heathen festival of great antiquity and this is doubtless the basis for the various peculiar rites which through the centuries have characterized Walpurgis eve. The pagans on this festival marked the arrival of summer and by their incantations sought to protect the crops against the workers of the magic arts. The Walpurgisnacht scene in Goethe's *Faust* is a sample of the observances in this strange night.

In Central Europe it was on Walpurgis night, the eve of May day, above all other times that the baneful powers of the witches were exerted to the fullest extent. It was natural then that men should be on their guard at this time. In fact it was deemed to be the time most auspicious to carry the war into the enemy's territory, and to expel with force the uncanny crew. Among the weapons with which men fought their invisible adversaries in these grave encounters were holy water, incense, and loud noises. The ringing and clashing of church bells were held to be especially potent. In the Tyrol for centuries St. Walburga's eve was the time for the "burning out of witches." On the Thursday before, at midnight, bundles of resinous splinters, hemlock, rosemary, and twigs of the sloe were gathered. They were kept and burned on Walpurgis night by men who had first received a plenary absolution from the Church. On the last three days of April the houses were all cleaned and fumigated with juniper berries and rue. On May day when the evening bell had rung and twilight had come, the ceremony of burning out the witches began. Men and boys made a fearful racket with

whips, bells, pots, and pans. The women carried censers and the dogs of the village were unchained and sent barking and yelping about. As soon as the church bell boomed, the bundles of twigs were fastened on poles and set afire. Then all the house bells were rung. The pots and pans were clashed and every one did his best to create as much noise as possible. Amid the din the voices of the people were raised in the chant:

"Witches flee, flee from here
Or it will go ill with thee."

Seven times around the town and around each house and yard the procession wended its way chanting the curious spell.

In the German forest areas and in Bohemia, Silesia, and Saxony, similar superstitious customs came down through the years at Walpurgis-tide.

The Wends of Saxony on Walpurgis day, too, had their pagan rites to fulfil. On the last day of April fires blazed in the mountains and in the valleys on the plains and meadows. For weeks before the boys had collected old brooms and on Walpurgis day they sallied forth dancing and capering about with their brooms blazing. Also on that day the people marched through their fields clanking stones on the scythes.

IN CORNWALL, at Penzance, the boys on Walpurgis day blow their horns and say they are "scaring away the devil."

It was on Walpurgis night that the witches were supposed to ride through the air on broomsticks and it was this vile company that sought by every means to steal the milk from the cattle. In Ireland the peasants for centuries scattered primroses on their thresholds and kept handy a piece of red-hot iron to greet any bold intruder of the fairy folk. Branches of white thorn and mountain ash or rowan, too, were fastened about the door. To save the milk, boughs of mountain ash bound by twigs were entwined about the milk pails and the churn. On May day all hares found in the cattle pens and the fields were killed, for they were thought to be aged beldames who had designs on the butter.

In Scotland it was believed that on Walpurgis day the witches assumed the form of hares and went about sucking the milk from the cows. Tar was placed behind each cow's ears and at the root of her tail to ward off the eerie creatures. The houses, too, were decked with mountain ash. On the Isle of Man women washed their faces in dew on Walpurgis day. This was done to bring good luck for the summer season and to insure a good complexion. Immunity from witches too, was thought to result from the practice.

In Germany the barns were chalked up with three crosses on Walpurgis night to keep the witches from disturbing the cows.

And so, closely associated with holy Walburga, there survived in medieval days and almost down to the present these curious and odd practices of paganism. Despite their vogue in certain parts of Europe, the fame and the name of Walburga has not suffered, and today honor is paid the world over to this Devonshire lass whose life was given to her Lord and whose work on earth did so much to lay the foundations of the Church in Germany.

Pretty Pictures for the Public

EVERYONE knows spirited books and sermons in the region of the Parable and the symbol that are vitiated by pretty pictures introduced to give the public what it wants, and to increase sales.

—Charles J. Connick, in "Adventures in Light and Color."

Faith

By Elizabeth Swanton

WHAT is Faith? Many times Faith is thought of as what one believes about God; it is thought of as the dogmas and doctrines of God, the Trinity, Christ, His birth and teachings, the Sacraments other facts about God. Faith does pertain to these things, but belief about them is not Faith. Faith is first of all not belief *de Deo* but, as the creeds say, belief *in Deum*. Believing, which means accepting knowledge or facts as reasonable or true, is not even a good word, to my mind, to use in referring to Faith; for Faith is not a mere acceptance of God as existing, and possessing many qualities attributed to Him, but a willing and wholehearted surrender of everything in our body and soul to the one God. Faith is an action, which takes energy as any action does; but, being an action of the soul, it takes spiritual energy.

Herein—the fact that Faith is an action of the soul—lies one great difficulty in comprehending anything at all about what Faith is and why it works in the way in which it does. In order to clarify this difficulty it must be understood that there are two different orders of life, the natural and the supernatural. While we all understand that the natural is related to this world, to physical matter, to the part of our makeup which can be explained by human laws, a misunderstanding has arisen over the word supernatural. It has come to mean unnatural and mysterious, and its true meaning of greater than natural, or belonging to a higher realm than nature, has been lost. Science, an explanation of the whys and wherefores of this natural world, sometimes seeks to pry into the supernatural world; and, not realizing that the higher realm cannot be explained by the same set of laws as the human, science becomes muddled and exclaims that Faith is not reasonable and therefore cannot exist. But here science is wrong because Faith is reasonable and can be explained. We do not believe, as Tertullian has said, "*quod est incredibile*," instead, Faith can be totally justified by reason; reason can explain every act of Faith; it can explain the reason we have Faith; it can explain each result of the action of Faith; but Faith is not limited nor held back by reason. Faith will submit everything to reason; but, when reason has explained and justified everything about Faith, there is still more left. Faith is not believing in a cold, unvarying mass of related facts such as science, which depends upon reason, but a living, vital act coming from a living personality. Human beings can be explained and justified by science; their physical make-up is known and utterly reasonable; it is all perfectly compatible with reason and science why they need sleep, food, and warmth. But, although they exist with a due regard to its laws, they are not created by reason; therefore the make-up of humans is of more depth and complexity than anything only logical and reasonable. Consequently it is natural that an act such as Faith coming from such a human being would be living and vital as he is, and not merely reasonable.

But Faith is an act toward someone, who is God; it is the desire to be near Him, to share in His great personality, to be

A 15-year-old junior in Margaret Hall school, Versailles, Ky., Miss Swanton demonstrates in this paper that not all secondary school teaching on religion is as barren as is sometimes supposed. ¶ While this paper is the product of an exceptional student, we feel that it is also evidence that some Church schools are able to give their students instruction in Christian doctrine comparable in quality to their courses on secular subjects.

a part of Him. We are all sons of God; this sonship in us can not remain stagnant; we as sons share in the nature of God. He is always active, always pressing onward; thus He in us puts forth minute hints, urging us to grow to union with Him, but it is up to us to respond to these hints. God cannot work alone. He puts the desire to be near Him, to be

one with Him, into us, but if there is no response, he can give nothing more than these urgings. Faith is the realization that God is in us; it is the recognition of the source from whence we come, the recognition that we are sprung from God. Once we realize that we are sons of God, we try to get a better understanding of Him, to win for ourselves a satisfying hold upon things that exist under the conditions of eternity, or of the supernatural world. We try to understand with human minds the nature and character of God, but our minds lack the power or the breadth that is needed for this. We cannot begin to comprehend God without His power and grace, thus our Faith is continually fed by the grace of God.

"BUT," people say, "how can we know that there is a God to put one's faith in?" We cannot know by any reason of this world. We realize that there must be someone who keeps the world going; we call this someone God. But to believe in God, to be sure that He will do all that He has promised, takes an act of blind trust. Faith is a venture; a feeling comes that there is a God, that He is calling for something from us, that He wants us; it is only an act of blind Faith that can make us act upon this feeling and stake our whole lives upon it. However, we know that God will not abandon us, will not leave us, after leading us on toward some goal all our life. God imparts to us the knowledge and realization of His presence by external happenings, which are the only ways by which He can reach us at first. We know that God gives us grace to go on by the fact that once we put forth an act of faith, of blind trust in Him, the next time it is far easier; we feel far more sure that we can't be wrong.

But what should we be without Faith? Without Faith we should be desolate, we should be puppets playing out a spectacle; there could be no use in life, since there would be no goal at all to work for, there would be no point in being good except to make life enjoyable and pleasant while we are here. A world without Faith would be empty, cold, undemanding. Everything would be acted out upon the surface, but there would be no underlying significance. We might, without Faith, just as well all lie down and die. And if Faith is so glorious here, what must it be when we no longer need Faith—when Faith has been rewarded in fulfilment!

Good-Natured Indifference

NOTHING is so weak and aimless as a good-natured indifference that is tolerant toward everything and responsible for nothing.

—Bishop Woodcock.

Diocesan Altar Guilds

By Harriet Philips Bronson

Chairman of the National Committee of Diocesan Altar Guilds

WHAT is a diocesan altar guild? This question is often asked by Churchpeople. The altar is the center of the church; upon it the Holy Eucharist is celebrated. Nothing can be more important than the sacred privilege of providing for and taking care of the altar. This work is so great and so different from all other work that it must never be given a subordinate place nor ever be considered as simply a part of the work of another organization. In its very nature it requires the undivided attention and devotion of its officers, committees, and members, men as well as women.

The glory of God is its only object and purpose. From time immemorial nothing has been deemed too beautiful nor too costly for sacred vessels, altar ornaments, vestments, and altar linen, yet those who belong to well-established parishes, especially in large cities or prosperous communities, do not always realize the needs of mission altars which may lack the barest necessities for a reverent celebration of the Holy Communion.

A diocesan altar guild is a group of people (men as well as women in many dioceses) who have, with the approval of the bishop, organized a guild primarily to provide for and take care of the altars in the diocese for which there is no other provision, and, as they find it possible, to make gifts from time to time to missions outside the diocese. The responsibility for mission altars should be felt by all devout Churchpeople.

In 1903 a few devout Churchwomen in New York discovered that in the Tombs prison the room used as a chapel by the city mission chaplain was absolutely bare and devoid of any provision for a reverent service. They and their friends transformed this dreary place into a chapel with an altar, simple ornaments, altar linen, and all things necessary for a reverent celebration of the Holy Eucharist.

When this was done, a guild was formed and the chapels of the other institutions in which the city mission chaplains ministered were taken care of one after another. A chairman was appointed to take charge of each chapel, and the membership of the guild increased rapidly. After several years it was decided not to confine this work to the city mission chapels, but to call it a diocesan altar guild. It was to do a similar work for missions and poor parishes in the diocese and to make gifts from time to time to missions outside the diocese, where most needed—in the West and South and also far distant foreign missions.

This brief sketch of the beginning of the New York altar guild is but an example of the reason for and need of a diocesan altar guild. Guilds were soon formed in other dioceses until there are now about 30—with several others under consideration. There should be one in every diocese.

In considering the formation of a diocesan altar guild, the first step is to seek the approval of the bishop as no diocesan organization can be contemplated without the official sanction of the bishop, who would naturally have the appointment of officers or be consulted in their appointment. A diocesan guild should always stand loyally ready to help the bishop and clergy of the diocese, as they may request, by providing such things as are necessary for mission altars, giving instruction in altar work, or acting as a temporary altar guild where none exists, and especially in caring for the altars of institutions.

Another mark of a real diocesan altar guild is that its

members should represent as many different parishes as possible. Also, many parish altar guilds should be affiliated with the diocesan guild. This is accomplished in some dioceses by corporate memberships as well as individual memberships. It is in no way desirable that there be uniformity in the various diocesan guilds. Each diocese has its own local conditions and needs, and no two of the existing guilds are alike. Naturally, a rural diocese or missionary district may only be able to hold a general meeting of the diocesan guild at the time of the annual convention or convocation, but committees may and do make altar linens and hold local conferences and provide for the mission altars in their districts.

THE EDUCATIONAL work is an important feature. Of course the diocesan guild never interferes in parochial affairs, but a rector often asks the help of members of the guild; and conferences on altar work, or classes for instruction in the making of altar linen, vestments, or embroidery, or the training of junior members, may be arranged, as well as lectures on Church art, symbolism, and other subjects. The guild may also establish a lending library and be ready to recommend books helpful to those doing altar work. Well-established parishes often need this help quite as much as the poor missions.

Last, but by no means least—the diocesan guild may arrange a corporate Communion at the cathedral or some centrally located church, and on the same day in parish churches for those unable to attend this. Several guilds have found quiet days or quiet evenings of great value in deepening their spiritual life.

At the time of the General Convention in 1928, with the hearty approval of the Presiding Bishop, the experiment was made of arranging a corporate Communion and conference for altar guilds which had previously had no place on the program at General Conventions. So enthusiastic was the response that a committee was there appointed to arrange an altar guild program for the next Convention. Shortly afterward, this took the form of the National Committee of Diocesan Altar Guilds, which is composed of the presidents of diocesan altar guilds and two members at large. A similar program was carried out at the Conventions in Denver and Atlantic City.

At the 1937 Convention in Cincinnati there was a corporate Communion for altar guilds. A conference (over 200 were present) was opened by the Bishop of New York, who brought greetings from the House of Bishops. The Bishop of Alaska made an inspiring address on altar work. There were four sessions of a class on various phases of altar work with an attendance of 95. Throughout the Convention there was at the national committee's booth in Convention hall an exhibition of simple but correct altar linen, vestments, and altar appointments suitable for missions, with members of the committee in attendance for consultation.

The national committee is ready at all times to help diocesan guilds or those considering the formation of such guilds. Indeed, that is its chief reason for being. A list of books has been prepared and a booklet on diocesan altar guilds and other leaflets helpful to those in altar work are available on request.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Work of the S.P.G. Among the Mohawks

THE FAITHFUL MOHAWKS. By John Wolfe Lydekker. With a foreword by the Rt. Hon. Lord Tweedsmuir. Cambridge university press (Macmillan). 1938. Pp. xv-206. \$3.75.

THE author of *The Life and Times of Charles Inglis* has again drawn upon unpublished letters and documents from the archives of the Society for the Propagation of the Gospel in the preparation of a scholarly contribution toward early North American history. A second source to which he is indebted is the eight volumes of *Documents Relating to the Colonial History in the State of New York* collected by J. R. Brodhead (published in Albany 1853-1857). The author's title is well chosen, for from the year 1664, when the British conquered New Netherland and the Mohawks confirmed with the conquerors the treaty which had formerly bound them to the Dutch, the tribe remained faithful to their alliance.

After the recognition of the independence of the United States, the Mohawks were granted a tract of some 1200 square miles on the northern shore of Lake Ontario. This enabled them to remain, as they desired, under the British flag. The Mohawks were a leading tribe in the famous Five Nations, the great Iroquois confederacy of North American Indians. Concerning these "faithful Mohawks" the saying is quoted that: "No nation of the widely spread Red race of America has displayed so high and heroic a love of liberty, united with the true art of government, personal energy and stamina of character."

Two outstanding personalities are depicted in the course of the story: "King" Hendrick (Thoyanoguen) and Joseph Brant (Thayendanegea), both famous chiefs and leaders of their people. Hendrick twice visited England and his great-nephew Joseph Brant repeated his experience in 1775, when he created even more sensation than his great-uncle. He was surrounded by an admiring circle, including the artist Romney, who painted his portrait, and he was several times received at court.

The interest of this book lies in its historical details. The story as it is unfolded shows the progress of the work of the SPG among the tribe, to which there was an important political aspect in addition to its evangelistic labors. There is extensive reproduction of long letters which, incidentally, throw much light upon the social conditions of the time and provide valuable material to students of the period. Certain chapter headings indicate the scope of the history: The First Decade (1704-1713), The Next Thirty-three Years (1714-1746), The Conflict for Canada (two chapters, 1747-1760), The Years Between (1761-1774), The Revolutionary War (1775-1782). These are followed by the account of the settlement of "the faithful Mohawks" in Canada (1783-1807).

The volume is beautifully printed and is enriched by 15 illustrations with a map showing the location of the Indian territories.

MOTHER MARY MAUDE, C.S.M.

A Study of Christian Devotion

STRANGERS AND PILGRIMS. By Willard L. Sperry. Little, Brown (Atlantic Monthly press publication). Pp. 165. \$2.50.

THE Dean of the Harvard divinity school has put us immeasurably in his debt. Here is one of those books which appear so infrequently—a seasoned, mellow, and yet penetrating and acute study of Christian devotion, as seen in some of the great masterpieces of the spiritual life. St. Augustine's *Confessions*, St. Francis' *Little Flowers*, the *Imitation of Christ*, the *Theologia Germanica*, Brother Lawrence's *Practice of the Presence of God*, and last (but surely not least) John Woolman's wonderfully rewarding *Journal*—these are the books which Dean Sperry discusses, seeing them always as the "verbal transcript of the perennially renewed life of Christ in the soul of man."

Here, as the dean says, is "the life of which theology is the science." Here we can learn, as nowhere else perhaps, what Christianity, in its widest and deepest and highest ranges, really means to those who know it best. "You can learn much about

Christianity from a few hours spent in Chartres cathedral, studying its stone tracery and its windows," says Dr. Sperry. "You will learn more by as many hours spent with Augustine's *Confessions* or John Woolman's *Journal*."

The great African's theocentrism; the warm Christocentric religion of Francis; that opening to the spirit of Christ which marks the *Imitatio*; the self-emptying of Luther's favorite *Theologia Germanica*, so that God in Christ may enter; the simple piety of Brother Lawrence; and the gentle yet unbending devotion of the American Quaker saint, are all discussed with sympathy and understanding. If this really notable book does not send its readers to the wells of Christian spirituality, we shall be much mistaken. We think it the best devotional guide-book of this year, and of several years.

W. NORMAN PITTINGER.

The Second Volume of an Indispensable Book

ASKING THEM QUESTIONS: Second Series. Edited by R. S. Wright. Oxford press. \$1.25.

OF THE original *Asking Them Questions* 16,000 copies were sold within a year; a gratifying success. But it had the partial drawback of making Mr. Wright famous as a source of information and of submerging him under a flood of inquiries—from all over the world and on all conceivable subjects. Forty of these interrogations he has submitted to experts, whose answers now appear in this new—and most welcome—series.

Dean Inge leads off with "What do you mean by 'leading a Christian life'?" and Melville Dinwiddie, of the British Broadcasting service, closes with "Isn't 'listening in' to a service as good as going to church?" A wide variety of topics are included between these two extremes. Some are very "serious," such as "Can you prove there is a God?" (Father Woodlock, S.J.); "Why believe in Jesus Christ?" (Dr. A. E. Taylor); "Does sin matter much?" (Principal Curr); "Isn't what a man does more important than what he believes?" (Dean Bulgakov).

Some relate to devotional problems; these are treated by Fr. Bede Frost, Canon Raven, Dom Clements (of Nashdom), and Dr. W. D. Maxwell. Historical questions about the Bible have been referred chiefly to J. S. Stewart, G. I. Ince, and Dr. E. F. Scott. And, as before, certain "curious" questions, such as "Why do not angels appear today?" (Fr. Hebert); "Why should I keep fit?" (Colonel Campbell); "Does not nature deny that God is good?" (Maude Royden). And the sempiternal "Why does not God destroy the devil?" (Provost Watt).

It will therefore be seen that Mr. Wright has assembled an—if possible—even more distinguished group of writers than in the original volume. In any event both volumes are quite indispensable.

B. S. E.

The Central Verities of the Faith

A WORKING FAITH FOR THE WORLD. By Hugh Vernon White. Harpers. Pp. x-213. \$2.00.

AS IN his earlier *Theology of Christian Missions* (reviewed in THE LIVING CHURCH for February 16, 1938), Hugh Vernon White in the present volume, *A Working Faith for the World*, is most lucid and convincing when expounding the central verities of the Christian Faith as he believes them.

"There are," writes Mr. White, "always two tasks before the Church: first, to purify its understanding and expression of its own doctrine; and, secondly, to teach that doctrine to others." The contemporary world situation with its clamorous neo-paganisms claiming men's allegiance in almost unprecedented volume has aroused the Christian Church anew to its Christ-given task and to confront men and women with the Christ as the way of life. This reawakening has found one expression in a rising flood of Christian apologetic writing designed largely for "the average man." Such is *A Working Faith for the World*. And it is among the most convincing.

Written against the background of Mr. White's own vital faith and out of his large experience as a secretary of the

American Board of Commissioners for Foreign Missions it has the values and the limitations of such personal testimony. When Mr. White writes, "While the Christian mission has given itself freely to works of charity . . . as an expression of human sympathy, its central motive goes far deeper and concerns the relation of men to God and the inner transformation of life" . . . or again, "We are committed to a Truth which is not our own subjective preference but a Truth as objective and as mandatory upon the soul of man as scientific truth is upon the mind. . . . That Truth is of God, and the vitality by which it works in men to recreate them and to build the Christian community is also of God; we therefore must teach and live faithfully, but not presumptuously," we wish that all men everywhere might read and heed these words.

But when Mr. White discusses the great non-Christian religions or writes, "The Church is relatively strong in Japan, weaker in India, and weaker still in China," we cannot refrain from urging the reader to weigh this matter against other evidence, other testimony, presented by other students and observers of these problems.

Nevertheless, throughout the volume there is a rational and stimulating exposition of the uniqueness of Christianity which might well be read and discussed by the "average man" who wants a reasonable statement of this world faith. "Today," concludes Mr. White, "the tides run strongly against the Christian idea of man and society . . . [But] the Christianity that now makes its bid for world recognition is the ripe fruit of a long historic process, the heart of which is the revelation of God in Christ, and the goal of which is the kingdom of God as Jesus described it."

WILLIAM E. LEIDT.

Eucharistic Devotions Compiled by Evelyn Underhill

EUCCHARISTIC PRAYERS FROM THE ANCIENT LITURGIES. Chosen and arranged by Evelyn Underhill. Longmans. \$1.00.

DEVOTIONAL manuals for the Eucharist are innumerable but this one is unique. Every prayer and hymn in it has been consecrated by centuries on centuries of corporate Christian use; use, moreover, still in contact with the Liturgy in its original sense, free from the subjectivity and perverted theology of later days. And the selection is "Catholic" in the fullest sense of the word; Dr. Underhill in her choice of material touches the limits of the West in the Gothic and Mozarabic missals and the limits of the East in the Malabar liturgy. Much that she has collected will be wholly novel to all but specialistic students, but these prayers need no specialist to explain them; their brevity, simplicity, and beauty will make an instant appeal. None the less, the little introduction should not be disregarded, more particularly its compact analysis of the five stages of the Eucharistic action; mastery of these will be found immeasurably helpful to devotion.

B. S. E.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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CHURCH MUSIC

Rev. John W. Norris, Editor



Religious Music on the Radio

AN APOLOGY is due the readers of this department for its absence from recent issues of THE LIVING CHURCH. Several people have been kind enough to say that they have missed it and ask why it had not appeared. The answer is that an unusual amount of sickness within the parish, coupled with the added duties of the Lenten season, precluded the possibility of writing carefully on a subject which is of such great importance.

One of the interesting developments of the Lenten season has been the increased amount of "religious music" broadcast by the various radio networks of the country. The interest in these programs lies in the fact that while the music is called religious it has, for the most part, been music which requires greater resources than the average parish choir may draw upon, or it has been music which is unsuitable for use in Church services. From a purely musical standpoint the broadcasts presented opportunities of hearing great musical art works which are not frequently presented.

The appellation, religious, which is given to this music, is often a misnomer. It is so called because the text which has been made to fit the musical score has a religious theme. Musically, the scores of many of these works range from concert to operatic styles. There is nothing devotional or spiritual about the music even when it is set to the words of the ordinary of the Mass.

On Easter day, for example, there was a broadcast of Rossini's *Petite Messe Solennelle*. Despite its name, this is a full Mass, which requires nearly two hours for presentation. It is a work that has seldom been heard in this country and its presentation was accomplished by a chorus of 300 voices, one of the country's leading symphony orchestras, soloists of first rank, all under the direction of one of the great conductors of the East.

Now, whatever one may think of Rossini as a composer, this work illustrates perfectly the type of so-called religious music which is really operatic music although accompanied by words of the Mass. Here is good music, capably written, but eminently unsuitable for use in a Church service because of its length, its technical difficulties, and its character.

In addition to the work of Rossini, there was also an opportunity given to hear two of the great works of Johann Sebastian Bach. Bach's music for the Church was written with sincerity of religious feeling and devotion. In his two settings of the Passion, the St. John and St. Matthew, he has achieved marvelous results. One cannot hear them without being conscious of a religious atmosphere pervading the music as well as the words. The technical difficulties, however, virtually preclude their presentation by the average choir. The radio has served a useful and beneficial purpose in giving them to the public.

A third great work not often heard in its entirety is the German Requiem by Brahms. This is not a requiem in the strict sense of the word, since Brahms did not limit his selection of words to the ordinary of the Mass. Brahms also caught the religious spirit and put it into his music. This work was presented twice on Good Friday by two New York choirs.

NEWS OF THE CHURCH

\$300,000 Shortage Fund Drive Nears Success



GOLD, SILVER, AND JEWELRY FOR THE SHORTAGE FUND

The women of the diocese of New York, under the leadership of Miss Elsie C. Hutton, collected an impressive quantity of gold, silver, and jewelry, some of which is shown above, as a contribution to the missionary shortage fund. Miss Hutton is provincial president of the Woman's Auxiliary.

Proposed Concordat Is Denounced by Dr. Lewis

**Criticizes Document From Standpoint of
Historian, Churchman and Christian**

ALLENTOWN, PA.—In an address delivered before the clergy convocation of Reading, diocese of Bethlehem, on April 18th, at the Church of the Mediator, Allentown, the Rev. Dr. Leicester Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill, lashed out vigorously at the proposed concordat between the Episcopal Church and the Presbyterians.

Terming the phraseology of the statement on reunion "studied ambiguity," Dr. Lewis opposed the concordat from three points of view, first as an historian, second as a Churchman, and third as a plain Christian.

As an historian, Dr. Lewis asked why we should equate Episcopal with Presbyterian orders when episcopacy was universal by the end of the second century, and yet hold fast to the canon of scripture, which was not universal until well into the fourth century.

As a Churchman, he asked what there was about the Episcopal Church that was worth perpetuating, except our primitive Catholicity and our apostolic order. If we give this up, we become merely one more

added to the 167 sects already functioning in this country, and Rome will rejoice and say, "I told you so."

Opposing the concordat as a Christian, Dr. Lewis called for a "contributing" unity, one by which all Christian bodies, like the wise men of old, would bring their treasures to share with others. The proposed concordat, with its glossing over of differences, and its studied ambiguity, he called a unity of the "least common denominator" type, a unity by which both Churches would be the poorer.

New Forward Movement

Booklet Now on Press

NEW YORK—*Forward—day by day*, booklet of daily Bible readings issued by the Forward Movement Commission, is not to be discontinued, despite rumors to that effect. The summer number of the booklet is on the press. Arrangements have been made for excellent material running up to Easter, 1940, it has been announced.

Rumors regarding discontinuance of the booklet arose when, in the Epiphany number, the editor asked a question designed to draw out the opinion of the general readers. The result was an avalanche of protests and appeals to carry on.

Believe Unnecessary to Make Budget Cuts

**New York Women Rally to Aid of
Missions With Quantities of Old
Gold and Silver**

NEW YORK—Two hundred and forty thousand dollars for the missionary shortage fund, that was the amount the Church had raised when the National Council met here April 25th. More contributions were coming in when the amount was totaled, and the Council was confident that the entire sum of \$300,000 would be at hand in time to avoid the necessity of any cuts.

The recent campaign, it was believed, differed from those of the past in the amount of determination displayed to reestablish missionary giving on a sounder basis and thus avoid the necessity for annual "emergency" campaigns.

[A full report of the National Council meeting on April 25th and 26th will appear in the next issue of THE LIVING CHURCH.]

The women of the Church had rallied splendidly to the Presiding Bishop's call to action, it was felt; and there were many examples of self-sacrifice in an attempt to make cuts in the budget unnecessary.

One Churchwoman, for instance, decided to do something about the shortage despite the fact that she had recently been injured in an accident. Her parish vestry had voted not to pledge toward the shortage. Despite the fact that this Churchwoman was confined to her bed for several weeks, she got results.

One by one, she invited the vestrymen of her parish to visit her. While the visit was in progress, she seized the opportunity to "convert" each vestryman to a position where he felt the need for doing something for the shortage fund. The result: the vestry reversed its former action and raised a liberal sum for the fund.

In the diocese of New York the women, under the vigorous leadership of Miss Elsie C. Hutton, provincial president of the Woman's Auxiliary and chairman of the New York diocesan Auxiliary's missions committee, have collected an impressive quantity of gold, silver, and jewelry to be sold for the missionary shortage fund.

The value of these gifts could not be estimated on April 26th. Contributions were still coming in then.

In the collection were examples of almost every sort of article made of precious metals: rings, bracelets, necklaces, brooches, watches, scarfpins, vases. There were flat silver, knives, forks and spoons—even a baby's silver mug.

Miss Mary Thomas, for 25 Years Secretary of Church Periodical Club, Is Honored by Resolution and Gift

NEW YORK—Miss Mary E. Thomas recently rounded out 25 years of service as executive secretary of the Church Periodical Club. At its April meeting the executive board of the Club recognized the event with a resolution and a gift of flowers.

With a viewpoint extending back a quarter century, Miss Thomas reported to the board that "the past year has been our best year in many ways."

The report recorded among the year's achievements, the dedication of the Heinigke memorial library at St. Mark's normal and industrial school, a project on which the club has been working for more than two years. Mrs. Otto Heinigke, national president of the CPC died in 1937, and the club, with the coöperation of the Woman's Auxiliary of Long Island and of personal friends, raised money and contributed many books.

Miss Thomas reported also a gift to replace books lost by Bishop Roberts of Shanghai, and numerous new developments in the operation of the work, such as contact with a bus driver who takes a package of books and magazines and drops them off at one of the Veterans' tubercular hospitals 100 miles away; coöperation with county home demonstrators who distributed CPC books and magazines on their trips in rural communities; and active help given by a parent-teacher association which asks its members to make contributions to the Church Periodical Club, a secular contact new in the experience of the club.

MISSIONS ASK FOR BOOKS

Constantly increasing demands for books and periodicals are received from the mission fields. The librarian of St. John's university, Shanghai, writes of increased use of the Low library there, saying that "since last February it has been function-



MISS MARY E. THOMAS

ing as the joint library of the associated Christian colleges in Shanghai, and the demands on the library for books and other reading material from the four associated universities have been most varied.

"At our two downtown reading rooms, we have a reading body of over 1000 readers a day. The books presented by the CPC at this time are serving the needs of all Christian colleges and universities that are carrying on their work in Shanghai now."

Church Periodical Club statistics run into almost unbelievable figures. For example, in a year there were 21,864 magazines sent out regularly; 96,470 books were distributed; 1,772,398 magazines and pieces of other reading matter were supplied to no less than 2,270 institutions.

\$30,000 Church Property Dedicated at Convention

EUREKA, CALIF.—A church, parish house, and rectory, built entirely of redwood at a cost of \$30,000, was dedicated by Bishop Porter of Sacramento when the convention of the diocese of Sacramento met April 18th and 19th in Christ church here.

Special speakers at the convention were Dean Henry H. Shires of Church Divinity School of the Pacific, and Dean Springer of St. Margaret's house, Berkeley. A feature of the convention was a pilgrimage to the mission of the Holy Spirit at Orleans on the Klamath river. There the delegates received first hand knowledge of the work being accomplished with the Karok Indians.

The Rev. A. W. Farlander and Charles Tuttle replaced the Rev. C. E. Farrar and R. M. Barrett on the standing committee.

Elected to the synod of the Pacific were the Rev. Messrs. A. W. Farlander, R. R. Read, W. C. Pearson, and W. M. Gage; and the Messrs. F. H. Denman, C. Dakin, R. M. Barrett, and G. B. Murphy.

Kansas Summer Conferences to Begin in Topeka on June 18th

TOPEKA, KANS.—The first general summer conference of the diocese of Kansas will be held between the dates of June 18th and June 23d in Benton hall of Washburn College here. Bishop Fenner, Coadjutor of Kansas, will have the first general course each morning.

There will be courses for the young people's group and for the young people's counselors. The Rev. William Paul Barnds, rector of the Church of the Epiphany, Independence, Kans., will be dean and chaplain of the conference.

Bishops Notified of Resignation

NEW YORK—Under date of April 18th, the Presiding Bishop notified the bishops of the Church of the resignation of the Rt. Rev. Dr. Hayward S. Ablewhite, Bishop of Northern Michigan. The resignation, according to the Presiding Bishop's letter, will be submitted to the House of Bishops at its next meeting.

Increases Cited to Oregon Convention

Bishop Dagwell Reports Growth in Communicant Strength, Debt Reduction, Other Advances

EUGENE, ORE.—Steady increase in communicant strength was reported by Bishop Dagwell of Oregon in his address to the 51st annual convention of the diocese, held here April 16th and 17th. Confirmations in 1938 numbered 766, as opposed to 605 in the preceding year.

Diocesan debt, Bishop Dagwell reported, has been reduced to a small figure, and giving to the general Church has increased. Property improvements, and an increase in the clergy staff are other indications of progress.

The Bishop urged a revival of deanery meetings and increased lay leadership in both Church and community.

Large attendance at the convention, held for the first time in the spring and outside of Portland, was felt to justify the two new departures.

St. Andrew's Mission, Portland, formerly unorganized, was reported as organized and received into union with convention.

The convention amended the diocesan canons so as to permit the president of the Woman's Auxiliary and two other women elected by the Auxiliary to sit on the diocesan council. Only one conservative clergyman opposed this change.

The Most Rev. Adam Urias de Pencier, Archbishop of New Westminster and Metropolitan of British Columbia, was guest of honor throughout the convention and speaker at the banquet which closed the gathering Monday night.

Dr. H. C. Fixott was elected to the standing committee, succeeding Mr. Dean Vincent.

Delegates to the provincial synod are: The Rev. Messrs. Geo. H. Swift, H. R. White, Geo. R. Turney, A. J. Mockford; Messrs. L. H. Handel, Morris Milbank, Geo. B. Hull and Bernard Young. Alternates: The Rev. Messrs. Alfred Lockwood, E. S. Bartlam, R. F. Ayres, C. M. Guilbert; Messrs. J. L. Renton, Geo. L. Johnson, Don Jaxthimer, and Jay Gould.

Bishop Demby, Retired, Talks at St. Cyprian's Church, Detroit

DETROIT—Bishop Demby, retired, the only Negro Bishop of the Church in America, preached at the Easter day service at St. Cyprian's church, Detroit. In commenting on Easter, Bishop Demby said:

"The inner significance of Easter is peace, human brotherhood, Christian democracy, interracial coöperation, and goodwill, accompanied with equal opportunity and the protection of the rights of mankind. It is this that presents the greatest challenge of Christianity and the Church—the peoples of the world are anxious for peace, and the joy of the Resurrection."

During his visit to Detroit, Bishop Demby was honored by two civic dinners given by distinguished members of the Colored groups of Detroit.

Non-Isolation Policy Adopted by S. Ohio

Diocese Votes \$15,000 to Shortage Fund; Endorses Reunion; Plans Aid for Nazi Refugees

DAYTON, OHIO—The diocese of Southern Ohio adopted a "non-isolationist" program in three directions at the annual convention held in Christ church, Dayton, April 18th and 19th. It voted an additional \$15,000 toward the Church's missionary deficit; endorsed the movement for reunion with the Presbyterians; and provided for active coöperation in the rehabilitation of German refugees. The convention was attended by some 300 delegates from the 70 parishes and missions.

Non-isolation was the keynote of Bishop Hobson's address at the opening session, and this note was echoed by the convention speaker, the Rev. Dr. Charles W. Sheerin, vice president of the National Council, who spoke on Missions.

"It is easy for non-Christians to be isolationists," Bishop Hobson said, "but a Christian cannot forget that persons suffering or fighting in other parts of the world are our brothers."

He denounced the madness of aggressor nations, the totalitarian state and race persecutions, and urged that America cease to aid the dictators by providing them with the sinews of war. He asserted that Germany, Italy, and Japan obtained 54% of their munitions materials from the United States, either directly or through financial credit secured by American purchases of their goods.

The Bishop's plea to the convention was to take active steps in the rehabilitation of the innocent victims of this madness.

The Rt. Rev. Paul Jones, retired, Yellow Springs, chairman of the rehabilitation committee of the department of social service, which has already inaugurated a coöperative refugee aid program, read an appeal from a young Austrian woman, temporarily in Switzerland. She is a non-Aryan member of the Old Catholic Church, and holds a doctor's degree from the University of Vienna.

WANTED GUARANTOR

She asked that someone sign an affidavit guaranteeing that she would not be a charge on the United States, so that she might enter the country. Bishop Jones also read a letter from Bishop Adolf Kury of the Old Catholic Church in Switzerland, asking aid in bringing some of the non-Aryan refugees of that communion to America.

One of the parishes immediately assumed responsibility for the young Austrian woman, and the convention adopted the program of Bishop Jones' committee. The program has been endorsed by the National Council. It calls for the sponsoring of refugee families by parishes and individuals, and condemns anti-Semitism. The convention also appropriated \$500,



BISHOP BRENT'S TOMB

In Europe, while anniversary services were being held in the United States [L.C., March 29th and April 5th], similar ceremonies were conducted by Old World leaders who had participated with Bishop Brent in the cause of unity. In the hillside cemetery of the Bois de Vaux, the wreath shown above, provided by Alanson B. Houghton, former U. S. ambassador to Great Britain and Germany, was placed on Bishop Brent's tomb with appropriate prayers.

for either direct aid to refugees coming to this diocese, or to subsidize the work of the American Committee for Christian German Refugees.

The purpose to achieve organic unity with the Presbyterians was endorsed, and a committee was authorized to study any concordat, or other plan submitted, to report to the next diocesan convention.

Deploing the fact that there should be any deficit, Dr. Sheerin blamed the spiritual inadequacy and isolationism of Church people. He said, in part:

"All the evil in the world goes right back to the evil we find in ourselves. Humanity is realizing all of a sudden that despite our advance scientifically, we haven't advanced spiritually, and today are as far away from peace as ever.

"With the world rapidly becoming smaller . . . and the nations almost treading on each others toes, the things that are happening in Germany, China, and Italy are vitally affecting our lives here. Do we dare draw back and refuse Jesus Christ to the world?

"We need more investments in peace and human brotherhood in this turbulent world. The only sensible thing to do is to accept in our lives Jesus Christ, and then make him real, through missions, to our fellow men."

VOTED FIFTEEN THOUSAND

After Dr. Sheerin's appeal the convention voted to raise \$15,000 in addition to the \$58,000 already pledged to the Church's program.

Next annual convention of the diocese will be held in Christ church, Cincinnati.

In the diocesan elections, the Rev. E. R. Garney replaced the Rev. F. H. Nelson on the standing committee.

Deputies to provincial synod: the Rev. Messrs. H. N. Hyde, P. F. McNairy, F. C. F. Randolph, and Canon Gilbert P. Symons; and the Messrs. Burr Davis, W. F. Gammage, Dr. W. S. Keller, and Bernard Menke, Greenville.

Bishop Johnson Conducts Mission

SPARTANBURG, N. C.—Bishop Johnson, retired, of Colorado, conducted a mission in the Church of the Advent, Spartanburg, from April 16th to 23d.

Young Churchmen of Chicago Begin Drive

Will Try to Enlist 1,000 Young People in Service of Church Before End of Year

CHICAGO—A drive to enlist 1,000 young people in the service of the Church before the end of the year has been launched by the league of Young Churchmen of the diocese of Chicago.

Under the direction of the Rev. Rex Wilkes, chairman of the youth commission of the diocese, the campaign is already well under way and plans call for a gradual acceleration of effort as the year progresses.

An outgrowth of the youth mass meeting at the last annual convention of the diocese, the league of Young Churchmen includes those in the 14 to 25 years age group. Its program is built around the principles of service, prayer, and giving. To this end, each member must pledge to assume an active role in some Church work, either as an individual or as a member of some parish organization; to attend Church regularly and pray daily, and to make a regular offering through a weekly pledge to the work of the Church.

The group has already conducted several conferences and youth rallies at which its program has been enthusiastically received. It has also produced a booklet based on a study of unemployment among youth of the Church, which has been widely distributed. Out of this it is hoped later to develop a job-finding bureau through which unemployed members can be put in touch with potential employers.

In the fall, members are planning a "barnstorming" tour of the diocese. They will visit every parish which has an organized young people's group in an effort to unite action behind the program. Before being accepted for membership in the league, every member must have the endorsement of his or her rector.

Coöperating with the league of Young Churchmen in its project are the junior Brotherhood of St. Andrew, Gamma Kappa Delta, Girls' Friendly Society, acolytes' guild, junior Daughters of the King, boy and girl scouts, and university student groups.

Olympia's Summer Conference to Open June 18th in Tacoma, Wash.

TACOMA, WASH.—Bishop Huston of Olympia announced recently that the annual diocesan summer conference will be held June 18th to 23d at Annie Wright seminary, Tacoma. Leaders of the faculty will be the Very Rev. Spencer Elliott, dean of Christ church cathedral, Victoria, B.C., and Mrs. Helen Gibson Hague, executive secretary of the Washington state mental hygiene society.

Camp Huston will be open for boys from July 9th to 19th and for girls from July 19th to 29th.

Survey of Diocesan Library Published

WPA Completes Historical Record of Massachusetts Church From 1688 to Present

BOSTON—Students of history are welcoming the latest publication of the historical records survey of the Works Progress Administration, a volume which deals with the growth of the Episcopal Church in Massachusetts from its establishment in 1688 to the present time.

The book, which is titled *Description of the Manuscript Collections in the Massachusetts Diocesan Library*, has historical, as well as ecclesiastical value, as its material reflects the trends, controversies, and opinions of the past 250 years.

The volume lists more than 20,000 letters, documents, diaries, Church records, and other manuscripts pertaining to the diocese of Massachusetts.

The listing was made primarily by Mrs. Edith Richards. The editing, compiling, and indexing was done by Kelsey Ballou Sweatt, assistant state director, assisted by others members of the survey staff, with the cooperation of project officials in Washington, particularly Mrs. Margaret S. Eliot, editor-in-chief of manuscript inventories.

The Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts, and Miss Ruth Alexander, librarian of the diocesan library, gave assistance and advice in the preparation of the present volume.

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Class of 200 Presented at Chicago Confirmation

CHICAGO—A mass confirmation service of record proportions took place at Christ church, Waukegan, on April 30th, when the Rev. Howard E. Ganster, rector, presented a class of 200 persons to Bishop Stewart of Chicago.

It is the largest class in the history of Christ church and is believed to be the largest single group confirmed at one time in the history of the diocese.

Importance of Work With Young People Is Stressed

INDIANAPOLIS, IND.—Bishop Kirchhofer, in his address to the 102d annual convention of the diocese of Indianapolis, which met at Christ church here April 19th and 20th, emphasized the importance of work with the young people of the parishes and missions, and called for study of this matter in particular for future action.

He asked that means be taken for the appointment of a permanent committee on the state of the Church to make a detailed study of the whole work of the Church in the diocese. He requested that the committee present findings and recommendations.

April 23d was designated as a Sunday on which to take an offering in each parish and mission as a memorial to Bishop Francis. A service in honor of Bishop Francis was held in Christ church, April 20th. Bishop Page of Michigan spoke of Bishop Francis' great love for the Church.

Offerings and pledges of the diocese to the shortage fund totaled over \$1,300, it was announced.

New members of the standing committee are the Rev. Messrs. William Capers Jr. and C. R. Moody, who replace the Rev. Messrs. William Burrows and E. A. Powell. Eli Lilly was also elected to this committee.

St. Mary's, New York, Accepts Resignation of New Cowley Head

NEW YORK—The trustees of the Church of St. Mary the Virgin here announced on April 18th the acceptance of the resignation of the Rev. Granville M. Williams, SSJE, as rector. Fr. Williams was recently elected head of the Society of St. John the Evangelist [L.C., April 26th].

Fr. Williams will leave St. Mary's on June 15th. No successor has yet been selected. The trustees, in announcing the acceptance of Fr. Williams' resignation, deplored his departure and stated that they should have liked to have held him as rector.

Chapel at Fort Knox, Ky.

LOUISVILLE, KY.—Excellent progress, it was recently reported, has been made at the chapel at Fort Knox, the army post which is within driving distance of this city. Regular services are being held by the Rev. G. J. Schieffelin. He works in cooperation with the regular army chaplain.

Schismatic Sects Hit by Antioch Patriarch

Syrian Church Has No Relations With So-called "Catholic" Bodies, He Points Out

LONDON—A strong statement denying "any and every relation whatsoever" with schismatic bodies calling themselves Catholic was made recently by the Syrian Patriarch of Antioch, Mar Ephrem, of Homs, Syria. He stated that his Church expressly forbids intercommunion with any of the schismatic sects.

He warned the public that statements and pretensions alleging a relation "in succession and ordination" to the Holy Apostolic Church are untrue, when made by these groups (the American Catholic Church, the Polish Catholic Church, the National Orthodox Church of America, and the African Orthodox Church).

The Patriarchate's full statement follows:

"The Syrian Orthodox Patriarchate of Antioch and all the East proclaims to whom it may concern that there are in the United States of America and in some countries of Europe, particularly in England, a number of schismatic bodies which have come into existence after direct expulsion from official Christian communities and have devised for themselves a common creed and system of jurisdiction of their own invention.

"To deceive Christians of the West being a chief objective of the schismatic bodies, they take advantage of their great distance from the East and from time to time make public statements claiming without truth to derive their origin and apostolic succession from some ancient Apostolic Church of the East, the attractive rites and ceremonies of which they adopt and with which they claim to have relationship.

"Since (as for example the so-called One Holy Orthodox Catholic Church, as it describes itself, and all the sects claiming succession through Vilatte, namely, the American Catholic Church, the Polish Catholic Church, the National Orthodox Church of America, the African Orthodox Church, etc., and others) some of these schismatic bodies have with effrontery published statements which are untrue as to an alleged relation 'in succession and ordination' to our Holy Apostolic Church and her forefathers, we find it necessary to announce to all whom it may concern that we deny any and every relation whatsoever with these schismatic bodies and repudiate them and their claims absolutely.

"Furthermore, our Church forbids any and every relationship and above all intercommunion with all and any of these schismatic sects and warns the public that their statements and pretensions as above are altogether without truth."

Gives Elevator to Church

SAVANNAH, GA.—For the benefit of those unable to climb the high steps to Christ church here, an elevator is being provided by Miss Caroline Lamar Woodbridge. It is a memorial to her two sisters, Lilla Woodbridge and Mildred Duncan Cunningham.

New Services Used in Philippine Hills

Blessings of Crosses and First Fruits Authorized in Attempt to Bring Church to Igorots

BESAO VIA SAGADA, P. I.—In an attempt to bring the Church ever closer to the daily life of the people two new services have, with the authorization of convocation of the Philippines, been introduced into the hills here during the past months, the Blessing of Crosses for the Fields and The Blessing of the First Fruits of the Harvest.

Central in the life of the Igorot are the sacrifices offered to the spirits at the times of planting and harvest. The newly introduced services come at the same time as the pagan celebration and constitute a real step forward in bringing Christianity into the daily lives of the people, which must be done since native religious practice has always been at the core of Igorot life.

At the winter planting a short time ago, following the priest's visits to the old men who govern village life, the people fashioned crosses made of reed or wood and brought them to St. Anne's, the village chapel. There they were blessed preceding a Eucharist of Rogation. The people then took the crosses to the rice paddies as a sign that the fields in which they stood were to be dedicated no longer to the spirits of the dead, but to the living God, along with the lives of their owners.

Perhaps even more impressive was the Offering of the First Fruits of Harvest just before our fiesta of St. James and St. Anne. Rice, being the main staple of the people, was piled in the sanctuary at the epistle corner of the altar in abundance. Sweet potatoes, squash, and other vegetables were also blessed at the Eucharist, using the Collect and Epistle and Gospel for Thanksgiving day. The produce itself, thus blessed, was turned over to the proctor of the mission school for the use of the boarders, becoming thus a real contribution toward the maintenance of the mission, made by the Igorots themselves.

Baseball in the Philippines, where it has become almost as much a national sport as in America, may not at first glance seem newsworthy, but the contests between the Bontoc and Besao boys' and girls' teams of the respective missions become so in retrospect. These two tribes have in years past been deadly enemies. So much was this true that there was great uneasiness among the participants the first time the experiment was tried out, a few years ago. Now it is an outing looked forward to.

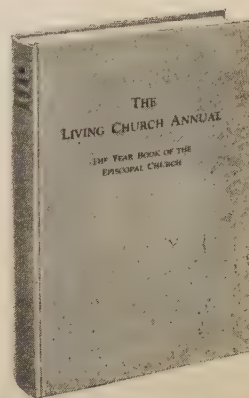
Just before the game a few days ago one of the Bontoc boys said to Fr. Wolfe, priest in charge at Bontoc, "We like the Besao boys so much, it is a shame to beat them." Win they did, however, leaving it for the Besao girls to triumph later in the day and divide the laurels. Though Bontoc is the provincial capital and only 15 miles away, it was for many their first, and a very exciting, trip.

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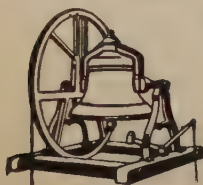
THE friends of newly ordained priests and deacons hardly need to have it pointed out that the beginning of a career in the priesthood is perforce a most expensive matter to the man being ordained—what with vestments, necessary books, equipment, and the like.

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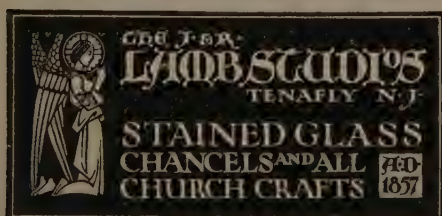
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Evangelicals Bow to Nazi Pressure

Employ Part of Luther's Ideas to
Gain Good Graces of National
Socialist Party

By HENRY SMITH LEIPER
Executive Secretary, Universal Christian Council

NEW YORK (RNS)—The German Evangelical Church has adopted a new declaration of principles, inspired by the German (Nazi) Christians, in an attempt to bridge the differences existing between it and the National Socialist regime. Dr. Werner, head of the supreme Church council of the old Prussian union, has employed one aspect of the philosophy of Martin Luther to support the efforts of his group to gain the good grace of the Nazi State. The declaration reads:

"Every supranational or international Churchdom of a Roman Catholic or world-Protestant stamp is a political debasement of Christianity. The Christian faith is the unbridgeable religious opposition to Jewry. National Socialism's fight against every claim by the Churches to political power, its striving for a *Weltanschauung* of a kind natural to the German people, is on the philosopho-political side the continuance and completion of the work which the German reformer Martin Luther began. The distinction between politics, *Weltanschauung*, and religion won through this fight will bring true understanding of the Christian faith once more to life. The conditions of an honorable religious striving, of the growth and spread of a true Christian faith in the German people, are order and tolerance within the existing Churches."

It is further declared that the State Churches have resolved:

- (1) To found an institute for research into and elimination of the Jewish influence in the religious life of the German people.
- (2) To set up an ecclesiastical central office for contesting the misuse of religion for political aims.
- (3) To call into existence a religious and political seminar to inquire into the connection between politics, philosophy, and religion.
- (4) To publish regularly a monthly news bulletin for ministers and Church elders to be distributed in the provincial churches which have signed the declaration.

OTHER SIGNATORIES

The signatories are, in addition to Dr. Werner, the president of the provincial Church office in Saxony, and the presidents or provincial bishops of the Evangelical Churches of Nassau-Hessen, Schleswig-Holstein, Thuringia, Mecklenburg, the Palatinate, Anhalt, Lubeck, Oldenburg, and Austria.

This group has been known as the middle-of-the-road section of the Church since it has tried to make compatible its belief in Christian doctrine with the tenets of the National Socialist party.

This declaration, declares the Berlin correspondent of the *London Times*, will

Lay Deputy to Convention Wants to Be Put to Work

NEW YORK—A plea to the Presiding Bishop to make use of lay deputies to General Convention between Conventions has come from one deputy.

"We are honored by the election," he writes. "We attend and learn a lot about the work and become enthusiastic. We come home to crowded business desks but hope to be asked to go to this or that church to tell the congregations or other groups about the Convention. Nothing happens."

And so this layman wants to be put to work. Perhaps this is a suggestion for the clergy.

not only shock large sections of the Church, but will evoke the contempt of the more radical sections of the National-Socialist movement for those who have signed it.

The leaders of Herr Himmler's Black-shirts, the correspondent says, have no illusion about the incompatibility of the National-Socialist philosophy and the "foreign philosophy" of Christianity. They have accordingly discussed with the leaders of the Confessional movement the possibility of a solution of the Church dispute on the basis of a complete separation of Church and State.

MANY FAVOR SEPARATION

A large section of the Confessionals are in favor of separation on the ground that what the Church would lose in numbers it would gain in quality of membership, although many have doubts how far a disestablished Church would continue to exist at all in a country where the law does not provide for freedom of association or of financial collections.

The significance of this declaration lies mainly in the effect it will have upon the Christian Church as a whole in Germany. If the radical National-Socialist movement succeeds in repulsing this gesture of Dr. Werner's group it may consolidate the entire Church group with the Confessionals. If, however, the radical pagans recognize the validity of this move from a Nazi standpoint it may tend to drive some of the people within the group to follow the Confessionals and leave only a small set with the radicals.

Hold Service for Annual Lenten

Kentucky Church School Offering

LOUISVILLE, Ky.—The annual presentation service of the Lenten offering of the united church schools of the diocese of Kentucky was held April 23d in the cathedral here. The Rev. Harry S. Musson presided, and Bishop Clingman of Kentucky gave a brief address. The Bishop later held a reception for the children in Dudley memorial hall.

The field department of the diocese, in a determined effort to meet the missionary shortage emergency, urged all parishes in the diocese to make a special offering on this same day. The parishes were to report by telegram to Bishop Clingman not later than the same evening the amount raised.

Methodists to Hold Service of Reunion

Will Find New Warmth in Traditional Handshake When They Gather in Kansas City May 12th

KANSAS CITY, Mo. (RNS)—Methodists, meeting here for the Uniting Conference, will find a new warmth in the traditional Methodist handshake, as they recall that matters of polity rather than differences on doctrine brought about the divisions that are now being erased. This unity of faith, as well as the similarity of purpose to evangelize and reform, will be given expression when the declaration of union service is held on May 12th.

The Methodist Protestant Church was organized November 2, 1830, in Baltimore, by some preachers and laymen of Tennessee, North Carolina, and Maryland, who advocated lay representation in the annual and general conferences and the abolition of bishops and presiding elders. The Methodist doctrines and articles of religion (with the addition of one on sanctification) have been retained through the years. The real issues had to do with lay representation and ministerial supervision. The Methodist Protestants have seen the Northern and Southern groups of Methodist Episcopalians adopt the plan that Methodist Protestants advocated over a century ago.

SOUTHERN CHURCH

The Methodist Episcopal Church, South, was formed May 1, 1845, at Louisville, Ky., after a dispute over what some have called the question of slavery and others the constitutional question of the powers of the episcopacy. A Southern bishop had become a slaveholder, receiving two slaves as a bequest and acquiring others owned by his wife, before her marriage. His own slaves he tried to free, but they turned down his offer. The slaves belonging to his wife could not be freed because of the Georgia law against emancipation.

The General Conference of 1844, at Baltimore, after a bitter debate and vote on sectional lines, resolved that he "desist from the exercise of this office as long as this impediment remains." Soon after this action was taken, a nine-man committee of Southern delegates formulated a plan of separation, drawing a line between the two sections of the Church and arranging for an equitable distribution of vested funds and the property and accounts of the Methodist Book Concern. The report was adopted. As in the case of the earlier separation, no problem of doctrine was involved.

For years Methodist leaders had avoided a break by keeping anti-slavery agitation at a minimum. Some of the more ardent abolitionists withdrew from the Church in 1843 and formed the Wesleyan Methodist Church, which has persisted until the present and is not included in the present union.

The first really promising steps toward reunion were made in 1894 and 1896, when the Northern and Southern groups of

Methodists joined in appointing a commission to work out a common catechism, to publish a joint hymnal, and to unify the publishing interests in China and Japan.

The General Conferences of 1904 and 1906 set up a federal council of Methodism, to arbitrate any conflicts that might arise between the representatives of the two Churches. The Methodist Protestants participated in this group in 1910, and a committee was formed for the purpose of planning unification.

The joint commission's plan, much like the one that has been adopted, was rejected by the Northern Methodists in 1912. Another plan was drafted in 1920, and this, too, was turned down by the Northern group. However, the majority opposed was small. By an overwhelming vote, the Northern Church approved the next plan, offered in 1924. The Southern Church had a special general conference and voted to submit the plan to the conferences. When the votes in both Churches had been counted, the plan had won by a vote of more than 85% in the Northern Church, but it had polled but 52%, an insufficient majority, in the Southern Church.

METHODIST PROTESTANTS

The Methodist Protestants were included in the planning when a new plan of union was drafted in 1935. The General Conference of 1936 in the Methodist Episcopal Church voted approval by 470 to 83. The General Conference of the Methodist Protestant Church took the same action by 142 to 39. These two Churches then submitted the matter to their conferences and the ayes were overwhelming.

In the Methodist Episcopal Church, South, the plan was sent down to the conferences before it was approved by the General Conference, because that body was not scheduled to meet until 1938. The conferences voted 86% for unification, only one conference standing to be counted in the negative. And in 1938 the General Conference added its approval by a 434-to-26 vote.

On the reverse order in which the Southern Church voted, a small group of laymen in that Church have based a case against the legality of the vote. But the judicial council, which passes upon such matters in the Southern Church, declared the action valid and the order of the Church.

Since that day the plan of union has been approved and the Methodists have been united, even though the declaration of union will not be read until May 12th.

FACTS AND FIGURES

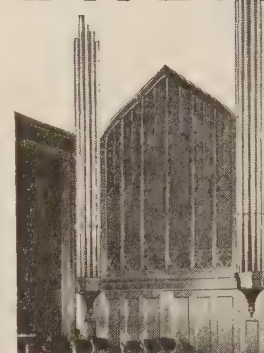
Membership of the united Methodist Church will total more than 7,750,000, making the Methodist Church the largest Protestant Church in America.

The Methodist Church will have 24,900 ministers, 13,100 local preachers, and 900 deaconesses in the United States.

In the 30 foreign countries where there is work partly supported or administered by American Methodists, or self-supporting work carried on by Methodists who are members of the three uniting Churches, the leadership numbers 2,500 ministers, 3,900 local preachers, and 1,400 deaconesses.

There are 50 bishops, effective and retired, in the United States, and 13 in the foreign areas.

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LONDON—Throughout Great Britain signs were not wanting of a genuine and resolute determination among Christians generally to be mindful of the religious significance of Good Friday and Easter day and not to treat them merely as an occasion for holiday making. Undoubtedly the tension of the international situation, which was certainly not lessened by the Italian attack on Albania on Good Friday, was one reason why most churches had bigger congregations than in previous years.

The people, it is felt, were impelled to their religious duties, not by despairing hysteria, but by a chastened, sober confidence that in Christianity alone lies hope for a distracted world. English Church-people show a marked preference for the devotion of the three-hour service, accompanied by simple mission preaching, on Good Friday. Inevitably the film service is usurping the place formerly held by the lantern service, and the parish Passion play is becoming as popular as the Nativity play.

The beautiful symbolism of the ceremonies of Holy Saturday generally find acceptance where they are introduced. This is not true, however, of attempts to imitate the modern Roman custom of anticipating the Easter Mass on the previous day.

DR. LANG ORDERED TO REST

The Archbishop of Canterbury, Dr. Cosmo Gordon Lang, who has been ordered to rest by his doctors, is a guest in Pierpont Morgan's yacht *Corsair*, which is cruising in the Mediterranean. He visited Greece on Easter Monday and attended the Easter Mass in the Cathedral of Athens, at which the Archbishop of Athens was present.

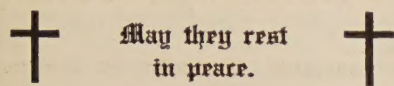
Afterwards Dr. Lang called on the Archbishop. According to a report published in a London daily newspaper, the Archbishop of Canterbury is expected to start negotiations with the head of the Orthodox Greek Church in the hope of forming a united Christian peace front to re-establish humanity and love for peace in Central Europe.

CONSECRATE BISHOP OF DURHAM

On the Feast of the Annunciation, in the beautiful setting of York Minster, the Archbishop of York, Dr. Temple, with 18 bishops assisting, consecrated the Very Rev. Dr. Alwyn Terrell Petre Williams, dean of Christ church and fellow of All Souls' college, Oxford, to be Bishop of Durham in place of Dr. Hensley Henson, who has resigned.

Dr. Williams' successor as dean of Christ church will be a Canadian theologian, the Rev. John Lowe, dean of divinity in Trinity college, Toronto.

NECROLOGY



GEORGE T. GRIFFITH, PRIEST

MISSOULA, MONT.—The Rev. George Taylor Griffith, 79, retired chaplain of the Good Samaritan hospital in Portland, Ore., died here April 12th after a long illness. He had spent 54 years in the priesthood. He was stricken while visiting a nephew whose children he planned to baptize.

Fr. Griffith was born in Toronto, Can., in 1859, and was educated in Weston school for boys, Upper Canada college, and Seabury seminary. In 1884 he was ordained deacon and in 1885 priest.

He served in New York from 1886 to 1889, in Philadelphia from 1890 to 1895, and in Vincennes, Ind., from 1895 to 1914. In 1914 he went to Howe, Ind., to become chaplain and teacher at Howe school for boys for six years, ending in 1920. Other Church work followed in Valparaiso, Ind.; Baltimore, Chicago, and Albany, N. Y.

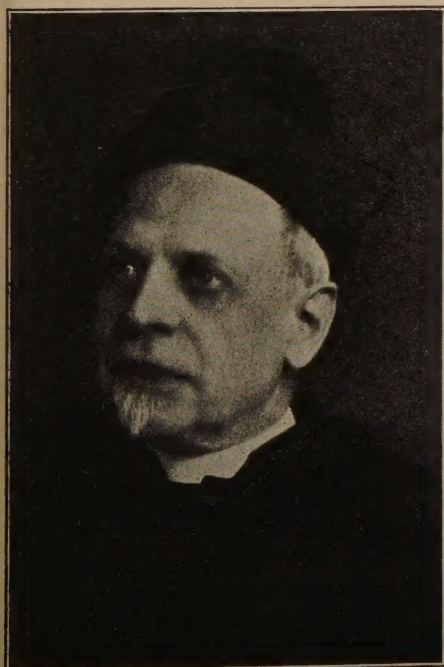
In 1926 he was appointed chaplain of Good Samaritan by the late Bishop Sumner, and he held that position until his retirement from active service in 1930.

KNOWN AS ANGLO-CATHOLIC

He was known as an active champion of the Anglo-Catholic movement in the Episcopal Church.

His golden jubilee in the priesthood was the occasion for a special service at St. Mark's church in 1935. Had he lived, another celebration in his honor would have marked the completion of his 55th year in the priesthood in 1940.

A Requiem Mass was celebrated April 18th at St. Mark's, Portland, Ore., by the



FR. GRIFFITH

Rev. R. A'Court Simmonds, rector, assisted by the Very Rev. Horace M. Ramsey, dean of St. Stephen's cathedral, the Rev. George Swift, and the Rev. H. R. White.

HENRY H. HAYNES, PRIEST

DERRY, N. H.—The Rev. Dr. Henry H. Haynes, former college and seminary instructor, died here April 17th, at the age of 89 years.

Dr. Haynes was graduated from Harvard university in 1873 and from Episcopal theological school in 1877. He was ordained deacon in 1877 and priest in 1878. He held charges in Tilton and Littleton, N. H., Cambridge, Mass., and Boston.

Dr. Haynes taught in Leland Stanford university and the Church Divinity School of the Pacific, and his last work was as instructor in Semitic languages at Harvard. He had been retired for many years.

Dr. Haynes is survived by his wife, Frances Cushing Haynes. He was buried in Derry.

MRS. ALLIE WEAVER BAYNTON

SUSSEX, WIS.—Mrs. Allie Weaver Baynton, wife of the late Rev. James A. Baynton, died April 7th after an illness of several months.

Born in Sussex in 1867, Allie Baynton spent her youth in the neighborhood, and after the death of her husband she re-



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turned to Sussex and her parents' home. She had long been active in the life of St. Albans' church here.

Funeral services were held Easter Monday from her home and from St. Albans', where she had been baptized, confirmed, and married. The Rev. C. A. Parmiter officiated, assisted by the Rev. T. R. Harris.

Honors "Living Church" Poet

YONKERS, N. Y.—The Rev. K. van Rensselaer Gibson, vicar of St. Mary's, Sherwood Park, and author of *Our Bethlehem Star-Babe*, which was featured in a Christmas number of *THE LIVING CHURCH*, was recently honored by the Eugene Field society for "his contribution to contemporary literature." The author is a member of the Poetry Society of America and past president of the Westchester county poetry society.

Dr. Z. Phillips Sends Out 640 Personal Letters on Shortage

WASHINGTON—The Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany and president of the House of Deputies, General Convention, sent out 640 personal letters to as many communicants in making a special appeal for the missionary shortage fund.

He received 200 immediate answers, and many later ones. Only one of the first 200 persons indicated unreadiness to contribute to the shortage fund.

Delivers Hale Lectures

CHICAGO—The Rev. Dr. Walter Russell Bowie, who recently resigned as rector of Grace church, New York, delivered the 13th Hale lecture series at Seabury-Western seminary in Evanston the week of April 24th to 28th. Dr. Bowie gave six addresses on *Learning to Preach*.

Pi Alpha Fraternity Now Is Active in 18 Dioceses

NEW YORK—The Pi Alpha fraternity, with the granting of charters to three new churches, has now been introduced into a total of 18 dioceses, it was announced recently. The new chapters granted charters include St. Peter's church, Oakland, Calif.; Christ church, Rochester, N. Y.; and Emmanuel church, Washington.

Other chapters recently instituted are Harrisburg Kappa at Trinity church, Tyrone, Pa.; and Connecticut Beta at Trinity church, South Norwalk, Conn. The Connecticut chapter was instituted by the Rev. Frederic Witmer, supreme council representative in Connecticut.

Christ church, Rochester, where one of the new charters was granted, is the largest church in the diocese of Rochester.



C L A S S I F I E D



ANNOUNCEMENTS

Memorial

WESTOVER, WILLIAM, priest, of blessed memory, who entered Life Eternal May 5, 1936.
"They that turn many to righteousness shall shine as the stars forever and forever."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

BOARDING

Convalescent Hospital

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

Hostel

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women with or without bath. Reasonable rates. 15 minutes to Fair grounds. Address SISTERS OF ST. MARY, St. Mary's Hostel.

Houses of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

Private Home

HUNTINGTON, Long Island, north shore, New York. Beautiful private home. Restricted bathing beach. Thirty-five minutes drive to New York World's fair. HOSTESS, P. O. Box 474, Huntington, Long Island, N. Y.

Seashore Resort

LITTLE BOAR'S HEAD, New Hampshire. Limited number of adult paying guests. House overlooking ocean, lawns, trees, garden. Exclusive residential seashore resort. Bathing, golf. References exchanged. BOYNTON'S, Rye Beach post office, N. H.

BOOKS WANTED

AMERICAN MISSAL—Anyone having an American Missal in good condition for sale for cash write to: REV. GEORGE L. GURNEY, Trinity rectory, Canastota, N. Y.

CHURCH FURNISHINGS

CHURCH FURNITURE. Direct Factory Prices. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

VESTMENTS, ALBS, Surplices. Material, linen and silk, braids, cords. Cleaning and repairing. Old embroidery reapplied. White veiling. GEORGIA L. BENDER, Bellevue-Stratford hotel, Philadelphia.

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- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 4 cts. per word, including one-line heading.
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- Minimum price per insertion, \$1.00, plus service charge on keyed advertisements.
- No time, space, or cash discounts on classified advertising.
- Copy for advertisements must be received 10 days before publication date.

LINENS AND VESTMENTS

IRISH LINEN PRICES REDUCED by Anglo-American trade agreement effective January 1st. Get new list for Altar and Vestments. MARY FAWCETT Co., Box 146, Plainfield, N. J.

POSITIONS WANTED

REFINED EDUCATED lady desires position as companion to lady. Can drive car. Philadelphia vicinity. ELIZABETH CHAPMAN, 6336 Greene street, Germantown, Philadelphia.

CULTURED CHURCHWOMAN, former private school teacher, seeks position companion to elderly lady, preferably New York or vicinity, but not essential. Comfortable home wanted, compensation secondary. Box F-354, THE LIVING CHURCH, Milwaukee, Wis.

WILL EXCHANGE for month of June. Attractive rectory on west shore of Hudson, entrance to Catskill mountains. Desire to correspond with rector of small parish in New York City or Brooklyn. Box R-359, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST and CHOIRMASTER desires change. Successful record metropolitan parishes. Organ recitalist; boy voices. Rector's testimonials. Box E-355, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position in medium size parish. Boys or mixed choirs. Excellent references. Highly recommended by clergyman of present position. WILLIAM R. LEONARD, 34 Memorial parkway, Atlantic Highlands, N. J.

ORGANIST-CHOIRMASTER wishes opportunity to realize extraordinarily high ambition. Unusual references. Voice specialist, especially children. Continuously employed. Box M-358, THE LIVING CHURCH, Milwaukee, Wis.

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SEXTON, married, age 45, several years' experience management of Church property and personnel, desires change. Box K-323, THE LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE

FOR SALE, 50 acres high land shore frontage overlooking Long Island sound, also plots of inland property. Native laurel woodland. Five minutes from railroad station. E. H. W., Box 474, Huntington, Suffolk county, Long Island, New York.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BAILEY, REV. OHMER M., formerly in charge of St. Andrew's Church, Port Angeles, Wash. (Ol.); is in charge of St. Paul's Church, Bremerton, Wash. (Ol.). Address, 511 Chester Ave.

BAKER, REV. ALBERT C., formerly rector of the Church of the Good Shepherd, Barre, Vt.; has accepted a call to St. Paul's Church, Council Bluffs, Iowa.

DENNIS, REV. PETER M., formerly rector of St. John's Church, Ensley, Birmingham, Ala.; has accepted a call to the Church of the Nativity, Dothan, and St. James' Church, Eufaula, Ala., effective June 1st.

HARRIS, REV. GEORGE H., formerly rector of Ascension Church, Hagood, S. C.; to be rector of St. Paul's Church, Bennettsville, S. C., effective June 1st.

OTTO, REV. WILLIAM R., formerly assistant at Trinity Church, Buffalo, N. Y. (W.N.Y.); is rector of Trinity Church, Oshkosh, Wis. (F.L.).

NEW ADDRESS

DONEGAN, REV. HAROLD H., formerly 84 Prospect Ave., White Plains, N. Y.; 650 Prospect Ave., Hartford, Conn.

RESIGNATION

HILDEBRAND, REV. ADOLPH M., retired on April 1st after a priesthood of 35 years, 25 of which he served on the staff of the New York Protestant Episcopal City Mission Society, in charge of Sea View Hospital and the Home for Dependents, Staten Island, N. Y. Address, 181 Kingsley Ave., Westerleigh, Staten Island, N. Y.

MARRIAGE

BELFORD, REV. LEE ARCHER, son of Mrs. William T. Belford of Savannah, Ga., was married on April 12th to Miss Cora Louise McGee, daughter of Mrs. Waldo McGee. The ceremony took place in All Saint's chapel, Sewanee.

ORDINATIONS

PRIEST

FLORIDA—The Rev. DAVID SHEPHERD ROSE, assistant at Christ Church, Pensacola, Fla., was advanced to the priesthood by Bishop Juhan of Florida in St. Luke's Chapel, Sewanee, Tenn., April 20th. The ordinand was presented by the Very Rev. Bayard H. Jones, and the Rev. William G. Gehri preached the sermon.

DEACON

NEWARK—MARLAND ZIMMERMAN was ordained to the diaconate by Bishop Washburn of Newark in St. Luke's Church, Hope, N. J., April 18th. The candidate was presented by the Rev. Charles T. Tinker, and the Rev. David K. Montgomery preached the sermon.

CALENDAR OF COMING EVENTS

MAY

3. Consecration of Bishop-elect Burton as Suffragan of Haiti, Boston, Mass.; convention of Northern Indiana, Hammond, Ind.; of South Carolina, Georgetown; convocation of New Mexico, Las Vegas.
7. Convention of Rochester, Rochester, N. Y.
- 7-9. Convention of Montana, Helena.
9. Convention of Bethlehem, Kingston, Pa.; of Central New York, Syracuse, N. Y.; of Fond du Lac, Fond du Lac, Wis.; of Newark; of Southern Virginia, Norfolk, Va.
- 9-10. Convention of Delaware, Wilmington; of New Jersey, Trenton; of New York, New York; of North Carolina, Raleigh; of Quincy, Rock Island, Ill.; of Springfield, Champaign, Ill.; of Vermont, St. Albans; of Western North Carolina, Fletcher, N. C.

10. Convention of Maine, Portland; of New Hampshire, Dover; of West Virginia, Shepherdstown.
- 10-11. Convention of Virginia, Charlottesville, Va.; of Washington, Washington.
16. Convention of Connecticut; of Erie, Franklin, Pa.; of Iowa, Davenport; of Rhode Island, Providence.
- 16-17. Convention of East Carolina, Fayetteville, N. C.; of Southwestern Virginia, Salem, Va.
- 16-18. Convention of Lexington, Lexington, Ky.
17. Convention of Eau Claire, Eau Claire, Wis.; of Western Massachusetts, Springfield, Mass.
- 21-23. Convention of Milwaukee, Racine, Wis.
23. Convention of Harrisburg, Harrisburg, Pa.; of Long Island, Garden City, N. Y.
- 23-24. Convention of Minnesota, St. Paul.
31. Election of Suffragan Bishop of Chicago, Evanston, Ill.; convention of Oklahoma, Tulsa.

CHURCH CALENDAR

MAY

7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days
18. Ascension Day. (Thursday.)
21. Sunday after Ascension.
28. Whitsunday. (Pentecost.)
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day. (Wednesday.)

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.
Washington, D. C.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30.
Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 P.M.
Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M. Fridays, Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services
8:00 A.M., Holy Communion;
9:30 A.M., Children's Service and Church School;
11:00 A.M., Morning Prayer and Sermon;
8:00 P.M., Choral Evensong and Sermon.
Holy Communion
8:00 A.M. Wednesdays;
12:00 M. Thursdays and Holy Days.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).
Evensong, with Address and Benediction, 8 P.M.
Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services:
8:30 A.M., Holy Communion;
12:10 P.M., Noonday Service (except Saturday).
Thursdays, 11 A.M., Holy Communion.

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Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall Street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

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An excellent book, illustrating pictorially and by explanation, everything in the sanctuary and sacristy, the Church Year, Christian Symbols, Floral Emblems, etc., and containing a Litany of the Altar, and Prayers and Intercessions for Altar Guilds.

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A card, size 12½ x 15½ inches, to be hung in the sacristy or in a convenient place where members of the Altar Guild may refer to it readily. Contains a corporate prayer for members; a prayer to be said on entering church; and diagrams and full instructions regarding the preparation of the altar and the sacred vessels for Holy Communion. Printed on heavy cardboard.

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By the REV. FREDERIC W. FITTS

A small booklet of 28 pages compiled from many sources, by the Rector of St. John's Church, Roxbury Crossing, Boston, Mass., setting forth the correct arrangements and construction of the altar and presenting interesting data relative to the altar ornaments.

Price, 15 cts.